

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

It has often been remarked that to assail the old superstitions of theology—an unending hell of material fire, for instance—is like whipping a dead horse. That is very true where educated and progressive people are concerned. They grow weary of elementary lessons constantly repeated. And yet, although the old dogmas have been outgrown, much of their bad influence remains. Would sectarian hate and intolerance, we wonder, be so bitter to-day if it had not originally been fed on such poisonous fare? As for the hell doctrine, which the facts of Spiritualism have done so much to destroy, Archdeacon Wilberforce in a recent sermon said:—

The constant mistranslation of the words "Gehenna" and "Hades" into the word "hell" has done unspeakable injury to Christianity. It has been used to prove a dogma which is wholly destructive of any true conception of God as Love and Omnipotence in one. Unless there is remedial and restoring agency in the world beyond the grave, human life for countless thousands is a ghastly mockery. The endless wail of human beings under the doom of hopeless damnation would dethrone God, predicate the existence of a victorious devil, involve the mind in hopeless dualism, and make the so-called heaven of the saved a contemptible concentration of unutterable selfishness.

* * * *

It is interesting to note that Archdeacon Wilberforce denies that a belief in hell was ever any part of the creed of the Church of England:—

You say it is a doctrine of the Church of England. I deny it emphatically. In 1864 the question was tried before the Judicial Committee of the Privy Council whether endless torment was a doctrine of the Church of England or not. After argument on both sides by able counsel, and after mature deliberation, the judgment was given that it was not a doctrine of the Church of England, and this verdict was given with the approval, or, at any rate, with the tacit consent, of the two Archbishops who sat as assessors. But without the help of the Privy Council the doctrine disappears under the grand dogmatic assertion, "The Father is greater than all, and no man is able to snatch aught out of the Father's hand."

That is a statement that will come as a surprise to many. The judgment against the doctrine, although it was doubtless given on technical grounds, had in it some indication of the change of heart with which advanced minds were beginning to view the problems of the invisible world. Boanerges might thunder his crude theology to the unthinking, but he had no message for those whose refinement of thought gave them a deeper discernment.

* * * *

Mr. F. R. Barry, M.A., puts forward his very carefully-thought-out work, "Religion and the War" (Methuen & Co., 1s. net), as "an endeavour to apply the interpretation

of Christianity, and specially the Cross (which to me is its central fact) to the problems of the present distress." In his opening chapter he points out that in the general crash and subsidence, the Victorian ideals, with their hopes of a commercial millennium, have gone under; while economic pacificism, as the true child of the Manchester tradition, must share the discredit of its parent. Examining the systems represented respectively by Nietzsche and Tolstoy, he sees truth and error in both, and proceeds to argue "that 'non-resistance' and the 'will to power' do truly meet in Christianity, and that a pacificism which is also Christian warfare is indicated by the Cross." War he regards as the result of a perverted attitude of will, the deadly fruit of a long development of moral wrong. The cause of the disease

reveals itself in two distinct but allied tendencies: first, in an excessive trust in *things* as opposed to *persons*, in material force instead of spiritual influences; and, secondly, in an inadequate recognition of the real nature of human personality. We have made machines to be our servants and find them to be our inexorable masters.

* * * *

The result of the second of these tendencies was that the nation gave disquieting signs of moral rottenness. The German Government acted on those signs, and though we must not regard the situation too complacently, Mr. Barry recognises that "their drastic surgery has partly cured us."

If the onlooker were to describe our national transformation in a single phrase, the truest thing that he could say would be that we have come to realise, more or less completely, the real significance of personality. We have surrendered, in the first place, our individualistic way of thinking. We have seen that we are most ourselves when least concerned with our own personal interests, that personality lies most in giving out itself to others. And we have come to understand the freedom inherent in a spiritual nature—that happiness lies not in having but in being, not in outward things but in the soul within. We have seen the vision of our spiritual land of promise. That is the conquest we must carry further.

This aggressive warfare of the Pacificist must, Mr. Barry holds, be "the carrying of the Cross—the effort of self-sacrificing love—into the definite task of social service," and that means "nothing less than the re-creation of our people by the Christian concept of society's true end and meaning."

* * * *

"This book started out to find a clue to the real nature of mind. Not a trace of even one clue has been discovered." Such are the closing words of "Within the Mind Maze," by Edgar Lucien Larkin, Director of the Lowe Observatory in California. It is a slipshod statement, for books do not start out though their authors may, but let that pass. Many others besides Mr. Larkin have set out on a similar quest and have been less frank in admitting their inability to reach any solution of the problem. The question naturally suggests itself as to whether an author, when he finds he has no message to give, is justified in publishing. Mr. Larkin, however, though confessing that he is totally

unable to define the subject of his work, claims to establish what he calls "mentonomy," or the law of the mind. The chief point of his discovery seems to be that evolution always works in mind first and in matter afterwards. If this is only a crude way of expressing the principle (axiomatic with all mystics) that the spiritual world is the world of causes and the material world the world of effects, there is nothing very new in the doctrine, and it must be admitted that Mr. Larkin does not set forth the chain of reasoning by which he arrives at his conclusions in any particularly orderly fashion.

PSYCHIC PHENOMENA AND THE SUBCONSCIOUS MIND.

In the first of two lectures dealing with the above subject Mr. Ernest Hunt, on the 18th ult., at the rooms of the Alliance, spoke more particularly of the functions and capabilities of the subconscious mind. Laying particular stress upon its faculty of unflinching memory, he also pointed out that it was susceptible to the influence of suggestion to an extraordinary degree; that it was the avenue for telepathy and the seat of psychic faculties, and that it possessed other faculties such as time-keeping. The average man, the lecturer said, was probably unaware that he possessed such a thing as a subconscious mind, and consequently he made no use of it; where, however, the two minds were in active co-operation, with the conscious in complete control, when to the educated normal faculties there were added all the resources of the subconscious in the shape of perfect memory, intuition and heightened perceptions, there was genius; but where the subconscious was in the ascendant and the conscious for any reason had abrogated control, there were "fixed ideas," and the usual mental aberrations that culminated in insanity. Under the influence of suggestion the subconscious showed itself capable of fluent fabrication, and suggestion operated in many subtle and unsuspected ways. It was hypnotism that placed the machinery of mind, as it were, under a magnifying glass and enabled us to watch the processes at work.

The lecturer then referred to planchette and automatic writing, and spoke of some of his own experiences in this direction. The subject matter varied immensely in value, some of it was mere padding, some of it was of an elevating tone, but much of it was pure fabrication; the ordinary explanation was that this originated from lying spirits, but it was, at any rate, open to question whether the subconscious was not often at the bottom of the matter. Passivity and a negative attitude seemed to be the pre-requisite conditions for the automatic scripts, and it was on this ground that the speaker was somewhat opposed to the practice; as in the case of hypnosis the subject became continually more suggestible, so in this matter the ease of communication grew, and many people were led to pay undue attention to this abnormal activity to the detriment of their conscious pursuits. It was quite clear to the lecturer that much of this automatic script was due simply and solely to subconscious processes, but the theory could by no means be stretched to account for all that was obtained; the difficulty was to determine how much could be explained on psychological grounds and how much had to be attributed to external influences. So long as people readily attributed everything to the operations of spiritual beings and nothing at all to the credit of their own innate faculties, it was little likely that they would be led to an appreciation of the vast powers that lay within; no one was achieving the full measure of possibility of which he was inherently capable, and the way to a fuller achievement lay through a juster appreciation of the faculties latent within each.

The second lecture dealing with other phases of phenomena will be given on December 16th.

THE action of the soul is oftener in that which is felt and left unaided, than in that which is said in any conversation.—EMERSON.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 20TH.

WHEN AN ADDRESS WILL BE GIVEN BY

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"A CHAPTER FROM MY PERSONAL EXPERIENCES."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Feb. 17th.—"Immortality," by Miss Lind-af-Hageby.

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apr. 13th.—Address (subject to be announced later) by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 7th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, December 9th, at 5 p.m., the fifth of a series of lectures on "The Religious and Philosophic Systems in the Light of Modern Spiritualism," by Mr. W. J. Vanstone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, December 10th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 10th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Dec. 9th.—"Neo-Platonism."

Dec. 16th.—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURE.

Mr. H. Ernest Hunt will give in the rooms of the Alliance on Thursday, December 16th, at 7.30 p.m., his second lecture on "Psychic Phenomena and the Subconscious."

SAMUEL JOHNSON AND PSYCHICAL PHENOMENA.

BY HORACE LEAF.

Dr. Samuel Johnson, the man who, according to Goldsmith, combined with "a roughness in his manner" "a more tender heart" than any man alive, has passed permanently into a conspicuous place in English literature. Few characters are so peculiarly interesting and take so strong a hold on the imagination as that of Johnson, with its strange mixture of eccentricity and common-sense, real kindness and a bluntness of speech that often amounted to rudeness.

A High Churchman of the "high and dry" school, he was usually vigorous in his condemnation of other faiths; he had almost no kind word for infidelity. He nevertheless had a tender spot in his heart for the Roman Church and the occult side of things.

It is difficult to determine exactly his views on many subjects, frequently though he may have dealt with them. Essentially a controversialist, he was ever ready to argue on the opposite side. But he clearly showed a leaning towards a more just view of the after-death state than Anglicanism allowed. That was one of the reasons why he inclined towards Rome, as is evident from his reply to Boswell's question, "What do you think, sir, of Purgatory, as believed by the Roman Catholics?" "Why, sir," replied the doctor, "it is a very harmless doctrine. They are of the opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits; and therefore that God is graciously pleased to allow of a middle state, where they may be purified by certain degrees of suffering. You see, sir, there is nothing unreasonable in this." Boswell: "But, sir, their masses for the dead?" Johnson: "Why, sir, if it be once established that there are souls in Purgatory, it is as proper to pray for them as for our brethren of mankind who are as yet in this life"; and much more to the same effect.

To believe in ghosts or communion with spirits was much more unpopular then than now; yet Johnson never hesitated to express himself in favour of such a belief. At the same time, his opinions on the subject were thoroughly well balanced. So far was he from being credulous that he refused to consider seriously any claims put forward as to the occurrence of supernatural happenings unless the circumstances would allow of no other explanation. He was once asked his opinion regarding the belief of John Wesley that a ghost had appeared to a girl at Newcastle and imparted to her certain information concerning some property. The attorney, according to the ghost, would do nothing in the matter, which proved to be a fact. Johnson thought this insufficient evidence of a spiritual agency, as attorneys are well known sometimes to do nothing! Boswell implies that Johnson never entered upon the subject of ghosts voluntarily, although he appears to have been always ready to discuss it. He realised the delusive nature of the human mind, and made full allowance for it. His position is clearly indicated in his own words:—

I make a difference between what a man may experience by the mere strength of his imagination and what imagination cannot possibly produce. Thus, suppose I should think that I saw a form and heard a voice cry, "Johnson, you are a very wicked fellow, and unless you repent you will certainly perish." My own unworthiness is so deeply impressed upon my mind that I might imagine that I thus saw and heard, and therefore I should not believe that an external communication had been made me. But if a form should appear and a voice should tell me that a particular man had died at a particular place and particulars how, a fact that I had no apprehension of nor any means of knowing, and this fact, with all its circumstances, should afterwards be unquestionably proved, I should in that case be persuaded that I had supernatural intelligence imparted to me.

Johnson was interested in the famous Cock Lane ghost, and was one of a company of important personages who investigated the phenomena. That he was regarded by the public as a believer in the spiritual origin of the knockings, by means of which some remarkable information had been imparted, is

shown by the fact that Boswell finds it necessary to defend his friend from ridicule. He gives Johnson's own account of the inquiry, which came to an unsatisfactory conclusion. Although Boswell would have us believe that the doctor regarded the whole thing as a fraud, Johnson's own words give the impression that he was unconvinced but puzzled, as any reasonable individual must have been in view of the circumstances. Johnson attached great value to human testimony, and several sincere and capable people testified to the remarkable happenings in connection with the Cock Lane ghost.

He said he knew one friend, who was an honest and sensible man, who told him he had seen a ghost; old Mr. Cave, the printer, at St. John's Gate. He said Mr. Cave did not like to talk about it, and seemed to be in great horror whenever it was mentioned. Boswell: "Pray, sir, what did he say was the appearance?" Johnson: "Why, sir, something of a shadowy being."

On more than one occasion the doctor expressed his wonderment at the elusive nature of the subject, that thousands of years had elapsed and it was still undecided whether the spirit of any person had appeared after death. "All argument is against it," he said, "but all belief is for it." A total disbelief in ghosts he regarded as adverse to a belief in the existence of the soul between death and the last day. "The question simply is, whether departed spirits ever have the power of making themselves perceptible to us."

He believed in what he designated being "called," *i.e.*, hearing the voice of a spirit or of a living person a great way off. He declared he once heard his mother call him by name, although she was at Lichfield and he at Oxford. An acquaintance on whose veracity he could depend told him that, walking home one evening to Kilmarnock, he heard himself called from a wood, by the voice of his brother, who had gone to America, and the next packet brought him news of that brother's death.

In the wide province of his conversation he includes the subject of witches. In Johnson's time (the 18th century) the tide of reaction set strongly against persecution for witchcraft, and along with the denunciation of the cruelties practised by law against witches had come a disbelief in the existence of such beings. The doctor does not appear to have shared that disbelief, although he said little about them, and was non-committal. Asked what the word "witches" properly meant, he replied, "Why, sir, they properly mean those who make use of the aid of evil spirits." He quotes the definition of James I., "the wisest fool in Europe," who states in his quaint book, "Daemonology," "Magicians command the devils; witches are their servants."

Boswell, in his "Life of Dr. Johnson," confessed before the famous "Literary Club" that he believed in "second-sight" while Dr. Johnson "is willing to believe." It is almost amusing to note how carefully Johnson dealt with this subject, showing that, though not prepared to commit himself about what he had not personally experienced, he could not lightly dismiss it.

On several occasions he spoke of the vast amount of testimony in support of this remarkable "faculty," for he says it cannot properly be called a "power." Boswell writes: "I introduced the subject of second-sight and other mysterious manifestations, the fulfilment of which, I suggested, might happen by chance." Johnson: "Yes, sir, but they have happened so often that mankind have agreed to think them not fortuitous." In his "Journey to the Hebrides" Johnson points out that what is thus local to the Hebrides is a faculty nowhere totally unknown.

"Second-sight," he writes, "is an impression made either by the mind upon the eye, or by the eye upon the mind, by which things distant or future are perceived, and seen as if they were present."

During his stay in the western islands of Scotland he had the opportunity of talking with some of the seers personally. The general opinion then prevalent that only members of the lower social order possessed the faculty, Johnson states, was not true, as he knew educated people who had it. The opinion was formed without due regard to the circumstances, for the doctor reminds those who hold it that education was not rare in the

Highlands. A gentleman told him that when he was far from his own land, one of his labourers predicted his return, and the livery his attendant would wear. The prediction was perfectly correct, although he had never seen the livery. The gift, he remarks, "is neither voluntary nor constant," and was sometimes regarded as an affliction. "The foresight of the seers is not always prescience: they are impressed with images, of which events only show them the meaning." The seer usually told his friends what he had seen, and thus verification was obtained.

He regarded it as "a breach of the common order of things, without any visible reason or perceptible benefit."

Johnson appears to have had more than one personal psychic experience, and there can be little doubt that this impetuous, moody man was of a psychic temperament and deeply impressionable. In addition to having heard his mother call him, he is said to have seen a vision of his wife after her death. Sir John Hawkins says it disturbed the doctor's peace of mind regarding her spiritual welfare. Boswell seems to have known nothing of the incident. Johnson felt deeply, and his feeling often prompted him to speak. Such feelings may rise from depths of the consciousness that touch the border of the spiritual world and be susceptible to inspiration from spiritual beings. His vigorous mental powers urged him to submit all things to their examination. But he was undoubtedly intuitive to a great degree. This fact accounts to a large extent for his contradictoriness. He did not know for certain that man survived death, but no one could have talked and written more positively about it. He hated materialism with a strength that arose only from an assurance of its erroneousness as fixed as if he knew it by demonstration.

This quaint personality, with his rusty brown clothes, black worsted stockings ill-drawn up, unbuckled shoes, and small powdered wig perched on top of his head, his loud voice with slow and deliberate utterance, seems to have lived ever in view of the hidden future, attained only by passing through the portal of death. He was a Spiritualist in a truly wide sense, for all his narrow sectarianism. We get the true man in those broad utterances about other religious views that he sometimes indulged in, showing that, although they differed from his own, he realised he could not be sure that his was the right one. Hence his interest in the occult. It is to be regretted that he did not know how to communicate with the spirit world. Had he been able to do so, the horror of death that marred his long life would not have existed.

TELEPATHIC EXPERIMENTS.

Both Mr. J. Howard Williams and Mr. James Weston promise to forward us some particulars of their experiments—conditionally, in the case of Mr. Williams, on his obtaining the consent of the gentleman associated with him in his investigations. In the meantime, Mr. Weston sends us the following brief general statement:—

I was born with a great love for the psychic and mysterious.

As a lad, sitting in the gallery of a chapel facing the preacher, I often used to marvel at the halo (or glow) surrounding him, which of course I now know was the "aura." Having a large bump of secretiveness, I kept many of these things in my own heart.

The first time I can recall an incident of intuitive telepathy was when a friend brought in a telegram, and laid it on the counter, folded up. On placing my hand on it I read: "Messrs. — & Co., St. Paul's Churchyard, London.—Send material two shades darker by first passenger.—T. H." My friend still wonders how it was done.

It was in 1883 that I first experimented with a friend, C. M. D. We were both lovers of Longfellow, so I used to will him to write something from Longfellow every evening about 9 o'clock. After a time, we got some very fine results.

Since then I have always been trying experiments. I used at first to write the words on a blackboard; afterwards in the air; now I write with a triple magnet on a screen made up of small soft iron points, about 25 to an inch square.

Although I have been a telegraphist and know the Morse code, I do not send in that code, so I do not understand how Mr. Wilson received the number 567,704—my friend only received 574. The later experiments have been more successful.

MR. J. HEWAT MCKENZIE AT QUEEN'S HALL.

THE LAWS OF SPIRIT INTERCOURSE.

The last of this remarkable series of lectures was given in the large Queen's Hall on Wednesday, the 24th ult. Again there was a numerous audience, who gave their close attention to the proceedings throughout. In the absence of Miss Estelle Stead, who was to have occupied the chair, Mrs. McKenzie presided. Miss Stead's letter of regret was read to the audience by Mrs. McKenzie, and made a marked impression by the charm of its phrasing and the allusions to the evidences received by the writer of her distinguished father's continued presence and help. After a charming solo by Mrs. Webb, Mrs. McKenzie offered some introductory remarks. She began by expressing their grateful acknowledgments to the artistes who had aided them in the musical portion of the programme. Referring to the late Mr. Stead, she recalled the fact that many years ago he had said that the object of Spiritualism was to make men spiritual. He regarded it as something that would awaken the spirit and enable men and women to recognise that they were more than flesh and blood. As to the attempts of theological opponents to discredit the spiritual movement as diabolical, she thought it showed very little intelligence on their part to try and bring the methods of the thirteenth century into the twentieth one.

MR. MCKENZIE then addressed the audience, and in the course of his preliminary remarks dealt with several reasons why people did not enter upon the investigation of the occult. It had been said that before you could get any success it was necessary to have faith in the subject, and yet the men who had had the greatest success had been rationalists and entire unbelievers. Then there was an idea that people must be very clever to get over the difficulties of what was often presented as a most abstruse subject, requiring years of study. This also was not true. It did not require any cleverness. A schoolboy could arrive at accurate conclusions from the ascertained facts. In reading such a book, for example, as Mr. F. W. H. Myers' great work on "Human Personality," it had seemed to him (the lecturer) that Mr. Myers, like other scientific students of the subject, had created most of his own difficulties by his preconceived ideas.

Again, some were afraid to enter on the subject because they had been told that it was all of the devil. Well, from one point of view, it did not matter if it was. Many years ago when meditating a visit to a Spiritualistic séance he had asked counsel of the Rev. F. B. Meyer. It was at a time when he was yearning for evidence of the reality of any world outside this. In advising him Mr. Meyer said he believed there was such a thing as spirit intercourse, but the spirits with whom one came into contact were evil. Accepting this dictum, which he was not then sufficiently independent to test and disprove, Mr. McKenzie had waited five years before taking up the investigation. He now saw that they had been five years lost to him. During his investigation, which had lasted fourteen years, he had certainly met some ill-disposed or undeveloped spirits. But even if he had met only devils, that would have been a tremendous proof of the reality of another world. Even proof of the existence of devils was sufficient to upset the materialism which the Churches professed to be fighting.

The speaker then dealt with various theories which were put forward by those with little or no experience and designed to explain away the reality of spirit intercourse. He showed that proofs of it could be obtained by everybody, irrespective of the possession of mediumistic powers. He did not agree with the advice that investigators should start the experiments in their own homes. It seemed to him that the first thing to do was to ascertain whether there was anything to be discovered. That, at any rate, had been his own method. He went first to mediums and found evidence that there was reality in their claims, and then devoted many years to experimentation in his own house.

As regarded the dangers about which some people were so clamorous, he had never personally met with any case of a man or woman who had been mentally unhinged by the investigation. He had, however, heard of many who had been

driven mad for want of the knowledge that Spiritualism could supply. As to evil intelligences, we had them around us all the time, in the flesh as well as out of it.

He divided mankind—a rough and ready division—into those who were sensitive and highly strung, and those of the stolid and positive type. The latter would follow fearlessly where any physical investigation might lead, but the former often preferred to pursue their studies along more mental lines by reading. In that way they could arrive at some definite conclusions, although, of course, the more vigorous minds would be satisfied by nothing but practical experience, such as he (the lecturer) had himself demanded for the satisfaction of his own doubts.

As regarded books dealing with the subject, Mr. McKenzie recommended Alfred Russel Wallace's "Miracles and Modern Spiritualism"; "Researches into the Phenomena of Spiritualism," by Sir William Crookes; Mr. Gambier Bolton's book on Materialisations; "Spirit Teachings," by W. Stainton Moses; and "Psychic Philosophy," by Desertis.

Dealing with spirit intercourse, the lecturer said he had spent many glorious hours in converse with fine minds who in their desire to cheer, uplift and bless their brethren on earth would always condescend to talk with those who sought spirit communion with the sole desire for spiritual advancement. These hallowed and gracious experiences threw the possibilities of contact with ill-disposed and disorderly souls into utter insignificance. Moreover, it was to be remembered that like attracts like. Those who complained of molestation by evil spirits were in many cases making severe but unconscious reflections on themselves. All who could enter into the highest aspects of spirit communion soon discovered that only thus could they attain to a true conception of the world beyond. They found that communications from their departed friends with only a short experience of the new life were marked by natural signs of ignorance and inexperience—they were still very human and knew very little more—sometimes it might even be less—than those on the mortal side.

A large number of questions were sent up at the close and these were effectively handled. Although no formal vote of thanks was passed to Mr. McKenzie there was a general sense of grateful acknowledgment, especially amongst those who knew something of the magnitude of the work done and the disinterested motives with which it was undertaken.

THE MCKENZIE LECTURES: AN APPRECIATION.

A sigh of regret, to me, seemed to rustle through that large hall when, at the end of the series, Mr. McKenzie bade us farewell. Perhaps one of the most attractive glimpses we gained at these lectures of Mr. McKenzie's personality was that which revealed his splendid simplicity and serene confidence. One is weary to death of the kind of exhortation one gets from the ordinary preacher of orthodoxy, and of which we had a short example from the body of the hall on the last evening at question time. I think, after Mr. McKenzie, it sounded empty and left the heart cold.

Mr. McKenzie's treatment of Spiritualism was more from the scientific than the religious side, and therein lay its practical value and power of consolation from the common-sense standpoint. You might imagine he was discoursing of some lovely and as yet little-known country of this earth when he spoke of the hills and the valleys of that other sphere, and of the good people and the indifferent people that formed its inhabitants. He told of their occupations, their aspect, their intense love for us here, and their deep grief if we persisted in closing the door to all intercourse. One felt that at last we had the sober truth, and with it sense, tangibility, fresh air, daylight. No cold stone did he lay into the outstretched hands which had so long been vainly held forth. It was bread and roses we brought away. Many a mourner, I would dare affirm, slept sweeter that night than for long months past. If our pillows were tear-wet, it was with joy and the gleam of hope that he had shed upon the darkness of this tragedy of 1915.

And this man, engineer and "plain citizen," as his partner in life quietly termed him in her opening address (a delightful

ten minutes), comes along, after centuries of theological teachings, finds humanity still hungering and unsatisfied, and says: "Because I have seen I want you to see too and share my happiness and my knowledge that there is no death nor any real separation." He preaches a doctrine that would cram the half-empty pews of many a dull grey church, were the same live teachings preached from its pulpit.

Pioneers of new lands have invariably thorny paths to tread. Disappointment, set-backs, discouragements, all lie ahead. But empires are built upon their ashes.

This single-minded, courageous gentleman has spent and lost much, just because he and his wife have desired to share their discoveries and joy with us.

But is anything "lost" that is sacrificed to noble ends—ends that are true and honest and kind? We, who have clearer vision, know that dark and still as are the waters upon which the bread has been cast, it will most surely return to the labourer after many days.

EDITH E. PORCH.

A MESSAGE TO A WORLD IN TEARS.

An address entitled "Our Message to a World in Tears" was delivered by the inspirers of Mr. J. J. Morse at the meeting of the Marylebone Spiritualist Association at 77, New Oxford-street, W.C., on Sunday evening, the 21st ult. The speaker, after suggesting that perhaps a more fitting title for his discourse would have been: "The Message of the Spirit-World to a World in Tears," spoke of the error of theologians who made religion to concern itself chiefly with the blessings that awaited the soul *after* death, instead of teaching the blessedness of life here and now, and the need of recognising that whatever is in harmony with the will of God, and makes for the happiness of His children "over there," must assuredly tend to the same result in the material life. It was merely a question of degree. It was equally true of both sides of life that man helps to make the world in which he lives as well as being made by it (through his experiences in it). The present conflict of the nations was very largely the outcome of the habit of considering salvation to be purely of the "other world" order, having no relation to this state of life as well. Ecclesiastics, in fact, having made religion so much a concern of the after-life, men had gradually fallen away from true conceptions of religion, which should surely fit man for life here as well as hereafter. They had essayed to fit man for the world beyond ("howbeit their *knowledge* of that world was ludicrously small"), and had therefore filled his mind with doctrines which not merely misled, but actually bound and fettered his judgment. The evolution of the *truly* religious idea had been worked out by men who have ever met with the greatest opposition from the followers of the prevailing religion. The alteration in Christian doctrine to-day—the wider expression of its central truths—was nearly all the work of men outside the pale of ecclesiasticism. But still too much of the old clung to the new.

The world in tears turned to its religious teachers for comfort, but received little satisfaction. They said "Hope!" "Have faith," but the world was crying out for *knowledge*. The mourning mother said "What has become of my boy? Where is he? Can he tell me what he is doing?" Only *knowledge* could really console. And this knowledge Spiritualists had. The speaker then eloquently and fervently spoke of the great duties of Spiritualists, who by reason of their knowledge of spirit return were able to comfort the mourner in a way that none else could do.

In the course of a striking peroration, Mr. Morse said:—

A world in tears can only have its tears stayed by the blessed knowledge of the reality of the after-life, of communion with the loved ones who have passed the portals of that life, and the assurance that God has made His laws so complete that there is no real break in life, death being but an incident in the continuity of human life.

"Such," concluded the speaker, "is the message of Spiritualism to a world in tears."

L. H.

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STATE OR PLACE?

The discussion which has taken place in LIGHT regarding the "geography" of the next world suggests some reflections, the more so that it bears intimately upon a larger question—the differences between the idealists and the realists of our subject, and the distinction between the terms "spiritual" or "mystical" and "psychical." It becomes plain that in the opposing ideas we are confronting our old friend, the *half-truth*, that prolific source of controversy, misunderstanding and ill-will in every department of life.

The advocate of a heaven which is purely a state and not a place is impatient of the idea of its possessing any substantial or objective surroundings because these imply—in his view—a sordid materialism. He is severe on all the investigations that relate to the psychic side of existence, is contemptuous of physical phenomena and despises "ghosts." The follower of practical Spiritualism, on the other hand, is intent on reducing everything to what he terms "solid facts" capable of scientific verification, and distrusts everything which will not lend itself to this process. To him everything which is not fact is fancy. He has no faith in any world beyond in which he cannot set a substantial foot. We are taking the extremes in each case, of course. There are minds large enough to admit both views and to see that instead of being contradictory they supplement and confirm each other. Such minds are able to reconcile the two ideas, and it is this reconciliation both of the ideas and their partisans that we propose to attempt. The question is too large to admit of more than some suggestions very much in the rough.

At the root of the quarrel we trace that confused thinking which for ages has led mankind to regard death as the dividing line between a natural world and a supernatural one. So obstinate is the delusion that to thousands the mere suggestion that a future life might be as natural as this one has provoked something like dismay. They have been too impatient to examine the question coolly, and ascertain whether a natural world might not be quite compatible with the most exalted experiences of spiritual consciousness. In a word, they have demanded the "state" without the "place," the thought without the brain to give it form and expression. Their "Home Beautiful," in fact, was to be a house without foundations. Some of the more advanced minds of this type have been termed "mystics," a dignity to which they were hardly entitled, for the really great mystics never took up this attitude of contempt for the common things of everyday life. To

them nothing in Nature was degraded or unclean. They saw divinity in every clod and stone; the light of the Spirit transfigured everything with beauty. The St. Francis who called every living thing his brother would not have despised a ghost or regarded as outcasts from his benevolence those who sought to bring the unknown within the circle of things known and understood. Any world that his Creator fashioned would have been good enough and more than good enough for him. Clearly there are mystics and mystics—those who see life intellectually and partially, and those who see it spiritually and "see it whole."

The Spiritualist who has thoroughly mastered the fact that death is a change in natural evolution and not in spiritual development comes the nearest to a solution of the problem as it affects the two classes of thinkers, but even he may need to be reminded that no mere change in externals is sufficient in itself to constitute either the heaven or the hell of the soul. He has illustrations of the fact about him in abundance even here, where he can find happiness dwelling amid poverty and disease, and misery surrounded with everything that should make life fair and beautiful. But that should be a lesson equally for the mystic (so-called) who is impatient of a future life that shall possess any kind of objective or material aspect. He does not realise that Heaven may co-exist with a world as actual as that in which he now dwells, that indeed it could not exist without it. In brief, one can no more have a "state" without a "place" than a "place" without a "state."

It all comes down at last to a question not so much of the thing seen as of the seer—not of the fact but of the fact as it impresses itself on the consciousness. To the uninstructed mind the stars are lights set in the sky to illuminate the earth at night; to the scientist they are so many suns with functions quite unconnected with the idea of providing illuminants for the "traveller in the dark," while to the poet they present themselves as the "poetry of heaven," the flowering of the sky. Widely as they differ, all the ideas are true in their different grades. The stars *do* furnish light and guidance to the traveller on earth; they are none the less suns, and the conceptions of the poet are quite in accord with that principle in the Universe which gives each natural object a beauty as well as a use.

So it is no doubt with all the worlds beyond this one. They will possess a natural and objective aspect, as well as a transcendental and mystical one, according to the consciousness of the soul which examines them. One individual will interpret them from the standpoint of science and report on their geography, chemistry, flora and fauna. Another will regard everything from the more exalted plane of ideas, and find in each an objective representation of some principle in the Eternal Mind. He will be less conscious of the place than of the state. Jacob Behmen and Charles Darwin, examining the life about them, gave reports that seem utterly contradictory, yet each was true in its degree. The Universe is wide enough to hold the materialist and the Spiritualist, the man of facts and the man of ideas, and allow to the views of each a certain proportion of the truth. But as long as they are not content to place their views in a common stock as part of the truth and not the whole of it, so long shall we have unprofitable disputation. The head teeming with thought and vision is not wise when it despises the feet, and the feet when all is said must still be supported by the dull soil. The Realist may be reminded that the next world cannot be more real than that unseen and unknown Something which created it, and the Idealist may reflect that the flower must always have its root in the earth.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XIX.—THE CORRECT VALUES OF THE VERTICAL DOWNWARD FORCE ON BALANCE BELOW LEVITATED TABLE AND THE HORIZONTAL COMPONENT OF THE PUSHING FORCE FROM MEDIUM.

In this article I intend to give what are to my mind the most important results so far reached in the research. I have known them approximately for a month or two, but have refrained from stating definite values until I have been quite certain, as I now am, of the actual figures.

I would advise the reader who is interested in the why and wherefore of things to read again articles X. and XII. before perusing the present one. In those articles I described the effect on a compression spring balance placed beneath the table while levitation was in progress above it. I showed also that during levitation there was a pushing force directly from the medium, which force seemed to resemble the horizontal component of a force of which the reading on the compression balance was the vertical component. Since those articles were published I have carried out further experiments, and I wish now to give final values.

The reader will remember that in the cases previously described I used a compression balance whose maximum reading was 14lb., being under the impression that it was likely to be of sufficient capacity. This, however, was not so, for on each levitation the pointer went round against the stop, which showed that the vertical downward force upon the pan of the balance beneath the table was always greater than 14lb. Later on, I was under the impression that, though this downward force appeared to be somewhat greater than 14lb., in reality it was not very much greater, owing to the time elapsing between the pointer going up hard on the stop and the actual levitation of the table seeming to be no more than a second or so.

The next compression balance I used was one reading up to 28lb., and I thought this would be quite large enough to measure the vertical force. In this, however, I was mistaken. The pointer went right round the face of the dial and on to the stop, and only when just about the stop were there signs that levitation was imminent. However, although I could not get a definite value with this balance, I confirmed all the old results mentioned in articles X. and XII., with the single exception of my idea that the vertical downward force was not much over 15lb.

The next balance employed was one used for weighing parcels. It read up to 56lb., was 13½ in. in total height, and had a flat rectangular planished steel pan 14 in. x 9 in. It was perfectly new, and I had it tested for accuracy before the experiment which I am now going to describe.

Experiment 40.—To find the exact value of the vertical downward pushing force on the pan of the parcel compression balance while the séance table, weight 10½ lb., is steadily levitated immediately above it.

The reader should look at the diagram in article XII. The parcel balance was placed on top of the little frictionless carriage C, the other arrangements being the same as before with the exception that the tension balance S was a new one. I sat outside the circle and asked for levitation, which after a time was successfully given. It was interesting for the sitters to hear the click of the mechanism of tension and compression balances as they took up their loads when the table levitated. I then entered the circle and placed myself at the position, with reference to the table, of the letter B, and not A as in previous experiments, the reason being that the pan of the parcel balance was so large that it was more convenient to put it with dial facing at right angles to the medium instead of directly opposite her. I put the piece of black cloth on the pan and my finger on the pointer of the balance. I had also a piece of chalk for marking the pointer position. I asked for levitation. But it would seem that my entering the circle had interfered in some way with its

psychic equilibrium and although the operators tried often and hard, as was evidenced by the pointer travelling a considerable way round the dial, they did not actually succeed with a levitation. I suggested to them that I should lower the balance a little and asked them if this would help. They answered "Yes." So I took the balance off carriage and placed it on the floor, which reduced its total height by about two inches. This was almost immediately efficacious and levitation soon occurred. I took the value of the downward force on the pan for about half a dozen steady levitations. Result: The vertical downward force on pan is 30lbs., and this value is correct to ½ lb. either way and probably correct to ¼ lb. either way.

The reader must not think that the obtaining of the above result—on which I place so much importance—was an easy matter. It was difficult, and called for much patience and accuracy on the part of the operators. About four séance hours were consumed in obtaining it, and in verifying and re-verifying it, on different evenings, and I give it now only because I am certain it is correct.

Experiment 41.

I can now also give the correct value of the horizontal force. It will be remembered that a rough value of about 4lb. was arrived at in the preliminary experiments. The general lay-out of the apparatus was the same as that sketched in the diagram accompanying article XII.; the 28lb. compression balance was used in conjunction with a new tension balance which read to 20lb., with divisions much larger than the one with which the preliminary rough tests were carried out. I tested the balance before the séance and found it accurate. Many delicate and accurate trials were made with steady levitation, and the correct value of the horizontal force is 5½ lb., and this is almost certainly correct to ¼ lb.

I have made several further tests to show that the vertical force of 30lb., and the horizontal force of 5½ lb., are dependent one upon the other, and are not separate and distinct forces. In three or four cases with a finger of one hand on the tension balance pointer and a finger of the other hand on the compression balance pointer, I felt the synchronous and proportionate movements of the two; when a hitch to the levitation occurred, and one stopped, the other stopped also; when levitation occurred, both stopped, and so on. They started simultaneously and I could tell when a levitation was about to occur by the forward motion of the tension pointer just as well as by the circular motion of the compression pointer. Summarising:—

Weight of table = 10½ lb.

Vertical downward force on compression balance during steady levitation = 30lb.

Horizontal force on balance during steady levitation = 5½ lb.

It will be observed, of course, that the horizontal force is suspiciously nearly equal to half the weight of the table. Whether there is anything in this or not will have to be discussed in a later article. At any rate I give the above results with all confidence, being certain, from long and patient experimenting, that they are practically correct.

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CLAIRVOYANCE AND PSYCHOMETRY.—Clairvoyant and psychometrical descriptions, marked as a rule with much evidential success, were given in the Rooms of the London Spiritualist Alliance during the past month by Mrs. E. A. Cannock, Mrs. Mary Davies, Mrs. Brittain (of Hanley), Mrs. de Beaurepaire and Mr. J. J. Vango. Acknowledgments are due to Mrs. Bell for her services in presiding at these meetings.

NOSTRADAMUS AND THE WAR.

By FREDERIC THURSTAN, M.A.

Why be despondent because the Greeks have been slow to come in on our side? Are not these things done in order that the Scriptures may be fulfilled? As I showed in *LIGHT* of October 2nd, Nostradamus some three hundred and fifty years ago was prompted to reveal the Celestial arrangement of mundane affairs by which the French Republic and not the Greek nation are to occupy the land of the ousted Turks. The Greeks would have claimed that honour had they helped: now they have no claim. Again, why have the Bulgarians been set against us to join in full force "the Barbaric League," as Nostradamus calls it? Clearly the French Republic had no inclination to send large expeditions into the Balkans. Their apathy had to be stirred; they had to be forced to enter into their destined rôle. Consequently the hearts of the Pharaoh at Sophia and the Pharaoh at Athens had to be "hardened" into folly.

Now we that have confidence in the divine destinies of our cause are awaiting with faith the *dénouement* of the details specified in the Quatrains mentioned in my former article—viz, the help of the Italians, the far-seeing clever counter-stroke and the sea-fog that will enable British ships of war to slip into the Sea of Marmora and surprise Constantinople.

It is pleasant to hear that at last our reading public are interesting themselves in the Sybilline revelations of this old Jewish seer. *LIGHT* has been asked whether there are other quatrains referring to this war.

Owing to the way in which the chronological order of the Quatrains is shuffled about and the names hidden cryptically this is a very difficult question to answer before the event. The following (X-7) may or may not refer to this war:—

Le grand conflict qu'on appreste à Nancy—
L'Emalien dira tout je soumets :
L'isle Britanne par vin, sel en souci :
L'ennemi—deux Phi—long temps ne tiendra Metz.

Which may be thus rendered:—

The great conflict that is being prepared at Nancy,
The Emalien (? Russian) will say all I submit :
The isle Britain will come into straits for wine and salt
(i.e., great scarcity);
The enemy—the two Phi—will not hold Metz for long.

Let us hope the first part of the last verse refers to the German occupation. The following (V., 68) may refer to this war:—

Dans le Danube et du Rhin viendra boire :
Le grand Chameau ne s'en repentira.
Trembler du Rhone et plus fort ceux de Loire
Et près des Alpes Coq les ruinera.

Which I translate:—

In the Danube and from the Rhine there will be a coming to drink (? Austrians and Germans). The great Chameau (camel) (? Joffre) will not be sorry for it. There is trembling for those from the Rhone and more so for those from the Loire. And close to the Alps the Cock (? France) will ruin them.

And the following quatrain (X-31):—

La sainte Empire viendra en Germaine ;
Ismaelites trouveront lieux ouverts :
Aones voudront aussi la Carmanie,
Les soudenans de terre tous couverts.

Translation:—

The Holy Empire (? Holy Russia) will come into Germany.
The Ishmaelites (? Jews) will find places opened to them.
Carmania (? Armenia—Carmenes, old nomad tribe of Central Asia) also will want alms,
The sustenance of the earth being all covered up.

The following fate overhangs Greece (V., 90, 91):—

Dans les Cyclades, en Corinthe et Laryssa,
Dedans Sparta, tout le Peloponnesse.
Si grande famine, peste par feux connoisee,
Neuf mois tiendra et tout le Chersonesee.

Au grand marché qu'on dit des mensongiers,
Du tout torrent et champs Athenien.
Seront surpris par les chevaux legers,
Par Albanois Mars Leo Sat en versien (or Verseau).

Translation:—

In the Cyclades, in Corinth and Laryssa (Thessaly), right in Sparta and all the Peloponnesus, there may be experience of a great famine and pestilence by fires. Nine months it will hold them in its grip as well as all the Chersonese (Gallipoli). In the great market-place where the Liars have their say (Areopagus, cf. "Graecia Mendax"), from every Athenian torrent and plain they will be surprised by light horsemen, by Albanians when Mars is in Leo, Saturn in the Water Carrier. [Mars is in Leo now and again two years hence, but Saturn will not be in Aquarius again until sixteen or seventeen years hence.]

This frequent habit of pointing to the astrological ephemeris often gives us a clue as to times of happening. Thus, for instance, Saturn will be in Cancer during the next two years, and Mars will come to conjunction with Jupiter in the latter part of 1917 and early in 1918: therefore February, 1918, may be the witness of the following prophetic episodes, but what they are all about it is difficult to conjecture, it is all such a jumble of words. Possibly Caledonia or London may be implied.

Saturne en Cancer, Jupiter avec Mars,
Dedans Fevrier Caldondon Salvaterre
Sault Castallon affaili de trois pars
Près de Verbiesque conflict mortelle guerre.

—VIII., 48.

Translation:—

Saturn in Cancer, Jupiter with Mars, in the month of February. Caldondon Salvaterre assaults Castallon weakened in three parts (or on three sides). Close to Verbiesque there will be a conflict of deadly warfare.

It is a more easy task to trace out the events of the history to come after the war. The French Republic will not hold the Turkish domain in Europe for long. Some great conqueror from Central Asia will oust them. Is it the "Yellow Peril" or a Mahdi? For in V., 54, we read:—

Du Pont Euxine et la grand Tartarie
Un roy sera qui viendra voir la Gaule ;
Transpercera Alane et l'Armenie
Et dans Bisance lairra sanglante Gaule.

Translation:—

From the Euxine Pontus and the Great Tartary a King there will be who will come to see France. He will penetrate beyond Alane (?) and Armenia and in Byzantium will leave France bleeding.

Many wonder whether the doomed horrors of the latter days on the earth spoken of in Holy Scripture—such as the "Two Witnesses," the Dominating Eastern Antichrist, famines, pestilences, earthquakes, veiling of the sun and moon in ashes and so forth—are terrors to be taken mystically or literally. Nostradamus certainly leads us to expect them literally and actually. Prophecies by him on these subjects are numerous. It will be a pleasant task, if the subject meets general interest, to make this Seer better known—especially as his writings are so difficult in these days to obtain. It is, perhaps, this very reason which has made him so little known to the English-speaking world. There has been only one book published in recent times in English on Nostradamus—that by Mr. Chas. A. Ward, "The Oracles of Nostradamus" (London: Leadenhall Press and Simpkin Marshall, 1892). It contains a most useful biography of the Seer, and an interesting exposition of all the wonderful fulfilments in English and French history of one hundred and fifty quatrains.

The general utility of his book is spoilt by his failing to detail the remaining quatrains—one thousand in all. For these one is compelled to resort to editions published in the last four centuries on the Continent. But although they were numerous (the British Museum Catalogue requires several pages) they were naturally very limited. Consequently they are difficult to procure now. The latest and best French editions are those by Eugène Barest (Paris, 1840), and Anatole Le Pelletier (Paris, 1867).

PSYCHIC TELEGRAPH.—Mr. David Wilson sends us an account of some curious experiments with his Metallic Medium and a crystal, resulting in the colouration of the crystal and other phenomena, which we hope to publish next week.

ANSWERS TO QUESTIONS.

The able and instructive answers to questions given by "Morambo" through the mediumship of Mrs. M. H. Wallis at the Friday afternoon meetings at the rooms of the Alliance are highly appreciated by many thoughtful inquirers. A sane and sensible presentation of the facts of spirit life is the more valuable when it can be given as a corrective to those extravagant and fantastic statements which result from an unregulated imagination and an imperfect acquaintance with the realities of the unseen world.

At the meeting held on Friday, the 19th ult., the question was asked, "Where is the spirit world? Does it interpenetrate the material world?" and the control replied that practically it might be claimed that this earth was the first sphere of the spiritual world, seeing that it was inhabited by spirit people howbeit they were associated with the physical order of life, and also by great numbers of those who had passed through physical life but were still under the attraction of the material world. But the spiritual world proper surrounded this world in the form of a zone and formed the abode of those who had outgrown the attractions of material life. Beyond this were other zones representing still more advanced realms of spiritual life. But there was a great deal of interpenetration—spheres within spheres. Those who dwelt in the lower spheres were often quite unconscious of the spheres beyond them, just as in this world many persons were quite unconscious of the activity of the spirit people about them. It might be held, therefore, that the spirit world in one aspect consisted of a vast number of spheres representing different states of development. As regarded those degrees of spirit life which were remote from the earth, there was very little sense of distance in the physical acceptance of the term, because their inhabitants, by the concentration of energy, could overcome such limitations quickly and easily.

To another question which dealt with communications purporting to come from the spiritual world, and which described it as a kind of duplicate of this world in which mundane scenes and methods were repeated, "Morambo" answered by a reference to thought impressions and their tendency when expressed through a medium to take on the clothing of ideas of the physical world. Some people had very materialistic ideas of the life after death, and there was certainly some excuse for this, considering the teachings given concerning golden streets, jewelled gates and walls, and other images drawn from the physical world. It was to be remembered that an objective presentment of certain things was more or less possible to thought activity, and people who thought along physical lines, might appear to themselves to be conscious of material things, mistaking dream for reality. As he (the control) had stated on previous occasions, if a spirit demanded food in an objective form, it was possible for him to be supplied with it, but there was no real need for any such objective presentation to ensure health, but the prejudices of the undeveloped mind had to be met, and sometimes it was necessary to give these objective manifestations. As regards the general question, he did not know of any such apparent duplications of the physical order of life except amongst those who, being undeveloped, were in a hazy or dreamlike state, and interpreted their experiences in terms of physical life. In such cases the thought and perception of the spirit had not grown to an extent that enabled it to discern the realities.

"What happens to the spirit body when the physical body is blown to pieces?" was another question. The control replied that it should be remembered that the spirit body was indestructible. What affected the physical form did not, except in a slight re-active way, affect the spiritual form. Although the physical body was utterly destroyed as stated, the spirit body remained intact. All that happened was a shock to the consciousness through the sudden ejection of the spirit. Such a change might involve some degree of discomfort, and possibly a period of entire or partial unconsciousness. The sufferer might have to undergo some degree of nursing and attention in consequence of the effect of the shock. Beyond that no harm was done, although, of course, the gradual process of death

was the more natural one. Answering another question, as to the clothing of the spirit-body on its transition to the next life, the control stated it was clothed in accordance with spiritual law by processes of attraction which were continually being exerted. Thought activity was constantly at work to draw into the external that which was created on more interior planes. Something of the process was suggested in the phenomenon of materialisation when the spirit appeared clothed in drapery not produced by any process of manufacture. The spirit was usually clothed immediately after death in a kind of flowing raiment suitable to its condition. It did not exactly "grow" on the wearer, but was attracted from the surrounding elements in accordance with a spiritual law.

To a question whether united concentration of thought-forces might not be effective in bringing the war to a speedy end, "Morambo" replied that concerted thought was undoubtedly a great force, but what effect it could have on the war he was unable to say. Still he believed that thoughts having good for their object could never be wasted.

PSYCHIC SCIENCE IN FRANCE.

NOTES FROM A FRENCH REVIEW.

Our Paris contemporary, "La Revue Spirite," contains much that will interest the advanced Spiritualist. Written with dignity and restraint, and with a complete absence of dogmatism or aggressiveness, it contains nothing that should offend the most rigid adherent of orthodoxy.

The number for August-September has a spirited article on "Divine Justice and the War," by M. Léon Denis, who deals with the spiritual aspect of the present struggle. Referring to the oft-repeated question, "Why does God permit these terrible things?" M. Denis says:—

Above everything, God respects human liberty, for liberty is the instrument of all progress, and the essential condition of our moral responsibility. Without liberty, without free choice, there would be neither good nor evil, and, in consequence, progress would be impossible. It is the principle of liberty that confers on man the power of choice and of action; it is the source of moral splendours for him who is resolved to uplift himself. Does not one see in actual warfare some abandoning themselves to their brutal instincts, and others by their devotion and self-sacrifice achieving the sublime!

The writer nevertheless recognises that for an inferior spirit, liberty will probably result in evil. He continues:—

It frequently happens that men, forgetting the divine laws, relapse into sensualism, and surround themselves with material things. Then all that makes for beauty of the soul veils itself, disappears, giving place to degradation, egotism, corruption, and retrogression in all its forms. Alcoholism and debauchery have tainted the sources of life. To these excesses there is only one remedy—suffering!

THE GREAT VOICE OF FRANCE.

M. Denis closes his article with a stirring message to the soldiers of France. He bids them take heed of false counsellors who preach the doctrine of universal brotherhood as opposed to patriotism, and concludes with these words: "Soldiers, listen to the symphony which echoes from the plains, the valleys and woods, mingled with the murmurs of cities, the songs of patriotism, the fanfares of war. From the forests of the Argonne to the ravines of the Pyrenées, from the flower-bordered streams of the Côte d'Azur to the meadows of Touraine and the sea-borders of Normandy, from the wave-worn Breton cliffs to the majestic Alps, the great voice of France sings its eternal hymn. Above this rises her prayer—the prayer of the living and the dead, the prayer of a people in distress, turning towards God, asking His help to save their independence, and preserve their glory and their grandeur."

In an article entitled "A Discussion on Spiritualism," M. Ernest Cordurié makes a statement, the truth of which we have frequently confirmed by experience. He says:—

Ignorance of the existence of spirits and the means of communicating with them is, in a great number of cases, a voluntary

ignorance. Sufficient noise has been made about Spiritualism, that all who profess ignorance of it must be of mediocre intelligence. One always ignores that which one does not wish to know, that which at first glance appears useless or negligible, but a day comes when one's ideas change in consequence of unanticipated events, and then those who have been the most hostile make a determined change of front, with all the enthusiasm of the newly converted, for it is a characteristic of ignorance to pass from one extreme to the other with the greatest facility. Afterwards come oscillations of belief, often leading to a state of indecision.

THE PERVERSITY OF UNBELIEF.

Continuing, M. Cordurié (who, we note, is a barrister) says that in addition to the sceptics on the lower plane there are also many spirits who repudiate the possibility of spirit communication, just as certain invalids "refuse the medicine that will cure them, or as the misanthrope flees from the society of his fellows, with whom, by the friendly exchange of ideas, he will find the happiness which he sighs for in vain in the midst of his solitary egotism. To be useful to others and to oneself is the motto of Spiritualism, equally for the incarnate and the discarnate."

M. Henri Sausse contributes an article on the researches of Allan Kardec (the founder of "La Revue Spirite"). Quoting from "Qu'est-ce que le Spiritisme" he says, "The soul is a single being, the spirit a double, and man a triple being. It would be more exact to reserve the word 'soul' to designate the intelligent principle, and the word 'spirit' for the semi-material entity consisting of the intelligent principle together with the ethereal body."

A VOICE FROM THE PAST.

A quotation from the "Revue Spirite" of 1867:—

Spiritualism proceeds on exactly the same lines as the positive sciences—that is to say, it applies the experimental method. Certain facts of a new kind present themselves which cannot be explained by known laws. They are observed, compared, analysed, effects traced back to causes, until one arrives at the law which governs them. It never establishes a preconceived theory; thus it has never set up as a hypothesis either the existence and intervention of spirits, or reincarnation, or any of the principles of its doctrine. It concludes the existence of spirits, since this existence is in accord with the evidence of observation. It is not that the facts have come afterwards to confirm the theory, but the theory which has been arrived at subsequently to explain and sum up the facts. It is, then, rigorously exact to say that Spiritualism is a science of observation, and not the product of imagination.

A report of a lecture on the subject of some written spirit communications, given by Dr. Gustave Geley, contains this significant sentence, "Everything took place . . . as if an external intelligence, independent of the mediums and experimenters, had taken the initiative."

Referring to the death of Colonel Comte de Rochas d'Aiglun, whose researches in psychic science have been pursued for many years, we learn that on being appointed administrator to the Ecole Polytechnic, he attempted to continue his scientific studies. Unhappily the inspector-general declared that he could not tolerate anyone pursuing the occult sciences in a military academy.

In vain the Colonel pointed out that the Ecole was not a purely military school, and that all sciences were occult until they were understood, but he had to abandon the laboratory which he had set up in order to study the radiations seen hyperæsthetically by certain people. The memoir concludes with a well-earned appreciation of Colonel de Rochas' researches in psychic science, which the "Revue" promises to deal with at greater length in a later number.

—Translated by D. N. G.

THE suggestive effect of fashion is worth noticing: it may be that we regard some new fashion as a hideous innovation, presently we begin to get used to it, and finally we follow it; we have succumbed to suggestion. The social game of follow-my-leader, the political one of the same name, the religious belief which in many cases is no more than a subtly suggested and absorbed idea, the educational curriculum leading up to the university type of suggested but hardly individual development—all these are present-day instances of the wide sweep of suggestion.—"Nerve Control," by H. ERNEST HUNT.

KARMA, NATURE SPIRITS, AND REINCAR-NATION.

A Theosophical correspondent, Elizabeth Stephenson, writes us from Oxford, replying to recent critical allusions by other correspondents in LIGHT to the beliefs associated with the above titles. On the question raised by "A." in regard to "physical deformities and Karma" (page 563), she says:—

The whole matter is one of law. I rush into a burning house to save my worst enemy. I am a hero, nevertheless I go against the law that fire burns, just as much as if I had run in for my cash-box. Take two vivisectors. One performs experiments from sheer lust for cruelty. He will return to earth with a suffering body, and because his motives were bad, with a warped moral nature. The other performs experiments because he longs to help humanity. He returns to earth with a suffering body, because he has made others suffer, but because his motives were good he has a beautiful and patient character.

Though we may not remember the faults of our past lives, it does not follow that we do not suffer for them. The very word evolution speaks of unfoldment and development. How will the man of "low evolution" learn how to treat a wife if he does not become a woman in his next life, and learn through a woman's body the meaning of what he has done?

The knowledge of re-incarnations is of great help. To illustrate: A man teases an elephant. Many years after, elephant and man meet, and the animal has his revenge by drenching him with water. The man feels that he *has* deserved this, and registers a vow not to annoy elephants. But there stands behind him another man quite innocent, who is also drenched by this water. Because the second man has no past to look back on, he feels resentment. In the same way misfortune attacks a soul with knowledge of reincarnation. This soul accepts it, thinks over its meaning, and regulates thought and conduct with no feeling of injustice. Misfortune attacks a soul with no knowledge of reincarnation, it feels resentment and injustice, and has no clue as to the way to remedy this in future.

With reference to Mr. Venning's comment (page 564) on Mr. Dunn's theory of Nature Spirits, Miss Stephenson says:—

I would like to state that Nature Spirits perform a very definite work in the ethereal world. Our scientists have proved that etheric matter is only a finer form of gross physical matter, and therefore etheric sight is only a slight extension of sight possessed by the ordinary man, and is still "physical."

Mr. Leadbeater in his book, "The Hidden Side of Things," describes the Nature Spirits he has seen, and says that they vary according to different nations. Those which are in England are more dull than those of other countries, while those in Ireland are specially noted for being green. A friend once described to me how her vision became suddenly extended, and she saw a Nature Spirit something like a lizard, at work shaping an arum lily at which she was looking.

In the physical world Nature Spirits are constantly working, building up the forms. In the mineral, vegetable, animal, and human kingdoms they work under the control of greater beings, who are, in their turn, controlled by the Logos. They are divided into four classes—gnomes, undines, sylphs, and salamanders, which work respectively in the elements of earth, water, air, and fire.

Legends of the days when man was less controlled by the concrete mind, and had his senses open to other planes, tell of fairies, and poets yet sing of Nature Spirits. Children and the peasants of Somerset, Devon, and Cornwall, with the Celts of Ireland and Scotland, can still see "fairies" when the light of the sun is dimmed with mists.

Shakespeare was not uninspired when he wrote of the doings of Ariel and of the pranks of Pease-blossom and Mustard-seed.

Lastly, our correspondent takes exception to our criticism on page 562 of Mr. McTaggart's teaching in regard to plurality of lives:—

You confess that emotions "both of hatred and altruistic affection grow, it is true, by exercise, but they must exist before they can manifest." How can you explain their existence if not by the explanation that they have been developing life after life?

I think it very needful that we should return to earth-life together in order to lead more and more beautiful lives, and to obtain a yet more thorough knowledge of each other. The soul I know in one life as my father, I know in another as my wife, in another as my child, in another as my friend, so that in time I know that soul in all relationships. The more harmonious my life becomes with that other soul, the longer and more often we must have lived together in the past. If we have no corners to rub off against each other now, it is because we have rubbed them off in previous lives.

THIBET AND ITS SPIRITUAL MESSAGE.

At the rooms of the Alliance on Thursday evening, the 25th ult., Mr. W. J. Vanstone, Ph.D., delivered an intensely interesting address on the above subject. He commenced by giving a vivid description of Thibet and of its forbidden city, Lhasa, which gave full play to a singularly graphic style of vocabulary. We learned of the deep religious and devotional aspect which underlay a country and a people that to those who regarded them without understanding might appear harsh and repellent. This was especially exemplified in the treatment of the lamas and lamaseries and the Thibetan rituals and religious and philosophical systems. Mention has been made in the past of Mr. Vanstone's psychical experience and the visions which have been given to him of scenes and ceremonies in the remote past whereby he has been able to clear up many things that might otherwise have remained mysterious. The veridical nature of these visions has been proved in several instances by the discovery of records confirming some of the conclusions at which Mr. Vanstone arrived by supernatural methods. On the occasion of the lecture under notice he gave a singularly eloquent and picturesque description of a vision that related to the psychic side of Thibetan religious life. This was not the least attractive part of an address which abounded in evidences of wide and deep study, a penetrating vision, and an opulent spiritual life.

A VOICE FROM THE CHURCH.

An article in the Burton Wood parish magazine for November—we presume by the vicar, the Rev. A. M. Mitchell, M.A.—expresses the conviction that the baneful results of the war will not stand alone—that a great spiritual harvest is now in the sowing, and the psychical aftermath in due course will arrive.

Some great trial, some unwonted, even awful experience evidently was needed to rouse the dormant spirituality of the many, the psychical faculty which slumbers in numbers who know not that they possess it. This will be the justification of those who have, in the face of derision, and in spite of the jeers of Christian materialists, stood firm to and never flinched from their belief in the Unseen as being what it is, a living, bright reality, and have not been afraid or ashamed to aver their certainty as to the thinness of that veil which intervenes between and separates the Unseen from the seen. The psychical faculty is not common to all; certain it is that without it, manifestations from out the unseen cannot take place. Apostles on the Mount could see and rejoice in what the crowd below could not see nor believe. The angelic manifestation at Mons could only be to those blessed with this spiritual gift—the psychical faculty. Of that manifestation there is not the shadow of a doubt; after making the most liberal allowance for exaggerations, possible hallucinations, &c., the fact of the appearance of angels in the midst of battle is established beyond all possibility of doubt.

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 5TH, 1885.)

It is not amiss that our Society [the Psychical Research Society] should have made slow approaches, leisurely campaigning, perhaps, all the year about some remote outwork, throwing up circumvallations and, in short, affecting rather the strategy of a great Frederick than that of a Napoleon or a Moltke. Yes, they have done well to let the poor scientists down gently—not to break the news to them very suddenly. That is but common courtesy, ordinary good breeding, on their part. Think! a whole system of agreeable negotiations, a fair edifice so laboriously built, so lately crowned, already threatened with hideous ruin and confusion dire, forsooth! by some defunct medieval Bedlam of rapping imp, sheeted ghost, and tilting table! Spiritists are so abrupt—I had almost said brutal! they are all Luther! Therefore should we welcome our good friends of the psychical research persuasion, who come before the world with similar testimony, but in more cautious, scholar-like, and diplomatic guise, with some of the caustic humour, and fine ironical smile of Erasmus. There is place for Nicodemus, and for Paul.

—From an article by the Hon. ROSEN NOEL.

SIDELIGHTS.

"Les Annales des Sciences Psychiques" informs us that Madame d'Espérance is serving as a Red Cross nurse.

Professor Charles Richet has (says "Les Annales des Sciences Psychiques") gained the French Academy's prize for poetry (4,000 francs) for his ode "Gloire à Pasteur."

Dr. Encausse ("Papus"), surgeon major, after having taken service at the front during the first part of the war, is now attached to a military hospital in Paris.

An interesting incident of the coronation festivities in Japan was "the bestowal of the junior grade of fourth Court rank upon the shade of Lafcadio Hearn." Though the granting of posthumous honours is quite in accordance with Japanese ideas, this is believed to be the first time that they have been conferred on a foreigner. There are eight Court ranks in Japan, each rank having a junior and senior grade, from the first down to the eighth rank.

A letter from Don Secundino Passos, Secretary of the Spiritualist Association of Para (Brazil), informing us of a change in the directorate, concludes with the words: "Soliciting your moral support and the help of your prayers that we may continue to walk in the way of the sublime doctrine of Jesus." We commend the appeal to our readers of all religious persuasions and of none.

The "London Magazine" for December contains, amongst other attractive items, a story of psychical interest, entitled "The Fourth Wall," by A. M. Burrage. It deals with the mystery of a room, one side of which seems to open—stage fashion—on scenes in the outer world. The house had originally been occupied by an actor, to whose influence—after his tragic death—was traced the weird experiences of those who subsequently became tenants of the place.

In our last issue, basing our remarks on the figures of the previous week, we estimated the amount of the Motor Ambulance Fund at something over £300. To our pleasurable surprise we received shortly afterwards a letter from Mr. J. J. Morse, stating that it was actually £480, so rapidly had the donations come in. By this time we can well imagine that it will be over the £500 point. The promoters of the fund are heartily to be congratulated on the result.

On another page appears an article concerning Dr. Johnson's views on a life after death. We are reminded that Boswell's ideas on the subject were far from decided. He feared that death might be "a state of being in which Shakespeare's poetry did not exist." He was consoled by a lady with a promise that he should have an elegantly bound copy of the poet's work on the very threshold of Heaven, and "Dr. Johnson did not appear to disapprove of the notion."

"The Ka on Scarabs" is the title of a monograph by Miss Alice Grenfell, of Oxford, a copy of which has been sent us for notice. It is a piece of valuable research work, interesting not only to the Egyptologist but also the student of Psychology, for, as many of these are aware, the ancient Egyptians were well acquainted with psychic phenomena as known to-day. Miss Grenfell's monograph, which is well illustrated, reveals some of these points of connection. The "Ka" is, of course, the "double," and the beliefs of the Egyptians concerning it compare very curiously with the researches of Colonel de Rochas.

It is proposed to issue, as soon as possible, a small pamphlet written by Miss H. A. Dallas as a contribution to the consoling testimony so greatly needed at the present time; this pamphlet will embody portions of the papers which recently appeared in LIGHT under her name. In order to carry out the proposal, it has been found necessary to raise a small fund, the subscribers to which will, if they so desire, receive copies of the pamphlet to the amount of their donations. Contributions for this purpose may be sent to the hon. treasurer of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Mr. Percy E. Beard, hon. secretary of the Order of the Golden Age, 153, 155, Brompton-road, S.W., writes:—

Having regard to the fact that the majority of people are forced to practise economy at the present time, I am led to fear that many are purchasing food commodities of very inferior quality. The above society will be pleased to send literature, together with a book of recipes, to any of your readers who apply, and I would suggest that they send two stamps to defray postage.

DIRECT VOICE PHENOMENA.

Mrs. Poole, of 21, Birch-street, Jarrow, writes testifying to the powers of Mrs. Roberts Johnson as a medium for the Direct Voice. Referring to a séance held a few days ago at her own house our correspondent says:—

There were eighteen sitters, including the medium, and from eighteen to twenty different voices manifested, giving names and surnames and other details of identity. Many comforting messages were conveyed. In my own case my dear daughter spoke, also my brother, who passed away last summer under very sad circumstances, and to the joy of my mother he said: "Mother, I now know there is no death." This was very consoling, as he had often ridiculed the idea of spirit intercourse. He asked us to sing "Abide with me," in which he joined with us.

The singing was remarkably good, two voices at one time harmonising together. A voice recognised as that of a local doctor also spoke, to the delight of some of the sitters who had been his patients.

LETTERS TO THE EDITOR.

Mr. McKenzie's Lectures.

SIR,—I had the good fortune to be present at Mr. McKenzie's last lecture, and rejoiced to notice amongst the audience several clergymen, who manifested interest in the subject not only by their presence, but by asking questions.

I was somewhat disappointed, however, to find that the lecturer was rather too iconoclastic in his references to the present attitude and future evolution of the Churches. Perhaps he may have considered his statements quite justifiable in face of the ignorance of the subject of the persistence of human personality after bodily dissolution and the demonstrated truth of spirit intercourse, displayed by many of the leaders in the various religious denominations—as, for instance, quite recently by Dean Inge, who spoke of Spiritualistic investigation and its results as "superstition masquerading in scientific dress."

We must remember, in criticising the Churches, that there is behind them a time-honoured history, and that they yet possess wonderful organising capabilities which, when the truth is brought home to them, might be utilised for good. We must bear in mind, too, that all evolution must develop from within. We students of psychic science desire to see the return of the Churches to the Christianity which Jesus the Master lived and taught, and instead of the vain repetitions of prayers and creeds, we should like to see some manifestation of those spiritual gifts referred to by St. Paul, now, unfortunately, only exercised in the gatherings of the despised Spiritualists.

Progress in the orthodox Churches in the acceptance of all new truth is, of course, very slow. They accepted with some reluctance the truth of Darwinism. We gladly welcome the general advance of progressive thought in all sections of the Church, such as the Modernist movement amongst Catholics, &c.

All interested in the spread of Spiritualistic knowledge ought to thank Mr. McKenzie for his courage and generosity in coming forward at this important crisis to give courses of lectures not only in London, but in Edinburgh and Glasgow. The seed sown, I am certain, will fructify even in the uncongenial soil of the orthodox Churches, when the doctrine of the Life Beyond is shown to be based on a foundation of demonstrated facts accepted even by a confirmed materialist, as Mr. McKenzie claimed to have been.—Yours, &c.,

A. WALLACE, M.D.

London.

November 26th, 1915.

"A Dream Problem and Some Solutions."

SIR,—One thing the enthusiasts amongst your dream interpreters are apt to lose sight of is the dramatic power of the mind. Many of us are familiar with the dream in which we seem to have a disputation with some other mind, but on examining the argument or what we remember of it afterwards, the subject of the dream is generally forced to the conclusion that his own mind supplied the arguments on each side. Let us exhaust the explanation nearest to hand before we embark on theories that are mainly speculative. In saying this I do not dispute the idea of spirit agency. I admit its reality, but I think as an explanation of some of the phenomena of embodied mind (man being as much a spirit in the flesh as out of it) it is liable to be overworked.—Yours, &c.,

R. D.

SOCIETY WORK ON SUNDAY, NOV. 28th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mrs. Cannock gave remarkably successful clairvoyant descriptions to a large audience. Mr. Leigh Hunt presided. On Monday, the 22nd ult., Mrs. Mary Davies was most successful in the many clairvoyant descriptions given. Mr. Douglas Neal presided. Sunday next, see advt. on front page, and please note change of time of the Sunday meetings.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bow-water, W.—Trance addresses: morning, by Mr. E. W. Beard; evening, by Mr. E. H. Peckham. For next Sunday's services see front page.—B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Eloquent and inspiring addresses by Mrs. Fairclough Smith: morning subject, "The Communion of Saints"; evening, "The Power of the Mind." Sunday next, services for our fallen heroes. (See front page.)

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Clempson gave an address, followed by clairvoyance. Sunday next, at 11.15 a.m., questions invited; 7 p.m., Mr. Miles Ord. Friday, at 8, public meeting. 12th, Mr. Clegg.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, address, "Signs of the Times," by Miss Ashleigh. 24th ult., Mrs. Podmore, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. H. Wallis, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK ROAD, S.W.—Mr. G. Prior gave an uplifting address on "Extension and Expansion." Sunday next, 3 p.m., Lyceum; 7, address by Alderman D. J. Davis. 12th, Mr. Horace Leaf. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, spirit messages to the circle; afternoon, Lyceum; evening, Mr. F. J. Miles gave an address and administered healing. Sunday next, Mr. H. Wright, address and clairvoyance. Tuesdays, 8, developing circle. Wednesday, 3, spirit intercourse. Thursday, 8, public meeting. Friday, 8, physical manifestations.—C. G.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, helpful public circle; evening, excellent address by Professor M. Severn, followed by descriptions by Miss Fawcett. Sunday next, at 11.15 a.m. and 7 p.m., addresses; speaker to be announced; 3 p.m., Lyceum. Wednesday, at 8 p.m., public circle.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Jamrach gave excellent addresses on "God and the War" and "Death and the After Life." The clairvoyant descriptions after each address were well recognised. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies. Tuesdays, at 3 and 8 p.m., Mrs. Curry, clairvoyance. Thursdays, 8.15 p.m., public meeting.—F. V. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, helpful address and good clairvoyance by Mrs. Maunder; evening, splendid address by Mr. R. Boddington on "The Religion of Life and the Life of Religion," and questions answered. Sunday next, 11 a.m., Mr. Alcock-Rush, address, "The Life Everlasting"; 6.30 p.m., Mr. G. T. Brown, address, "Why Christian Spiritualism?"

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Roberts lectured on "Astrology"; evening, Mr. W. F. Smith spoke on "Light, more Light," and Mrs. Sutton gave descriptions and messages. Sunday next, 11.15 a.m., Miss Brookman; 6.30 p.m., Mrs. Alice Jamrach; soloist, Miss Edith Bolton. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Interesting address by Mr. Robert King on "Angel Helpers at Mons"; questions ably answered. Sunday next, at 11 a.m., service and circle; 7 p.m., address.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Afternoon, open session of Lyceum, when Mr. Hayward addressed the children; evening, anniversary service; short addresses by Messrs. C. H. Dennis and Connor, and clairvoyance by Mr. Wrench. Sunday next, at 7, Mrs. Greenwood. 8th, at 3, ladies' meeting. 9th, Mrs. Orłowski. 12th, Mrs. Neville. 19th, Mrs. Beaumont.—A. T. C.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mrs. Miles Ord gave address and clairvoyant descriptions. Sunday next, 6.30, Mr. Ernest Beard. Tuesday, 3 to 8, Mrs. T. Brown, private consultations. Wednesday, 3 to 5, healing, Mr. T. H. Lonsdale; evening, 7.30, open circle. Friday, 4 to 7, Madame Vera Ricardo, private consultations, healing, messages, &c.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, public circle; evening, Mrs. Mary Davies spoke on "After Death—Knowledge," and gave clairvoyant descriptions. 25th ult, address and psychometry by Mrs. Clempson. Sunday next, 11.30 a.m., address; 7 p.m., Mrs. Maunders, address and clairvoyance. 9th, 8.15, Mrs. Mary Davies, clairvoyance. 12th, 7, Mrs. Mary Gordon.—T. G. B.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. R. S. Whitwell, of the Alpha Union, gave an inspiring address on "The Great Law," and answered questions. 23rd, Mrs. Neville spoke on "Is Life Worth Living?" and gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. and Mrs. Lund. Tuesday, 8 p.m., Mr. and Mrs. Wake. 12th, Mr. H. E. Staddon.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mr. H. M. Thompson, on "Miracles of Healing at Lourdes," duet by Miss B. Selman and Rev. D. F. Stewart; evening, address and clairvoyance by Mrs. E. Neville; anthem, "Salvation is of the Spirit." Sunday next, 11.15 a.m., Rev. D. F. Stewart; solo, Miss B. Selman; 6.30 p.m., Mrs. S. Podmore; anthem by Goss.—H. T. W.

BRISTOL.—**SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.**—Services were conducted by Mr. and Mrs. Baxter. Subjects of addresses: "God Shall Wipe Away all Tears" and "Does Spirit Enter Into and Control Material?" Mrs. Baxter also gave messages. Sunday next, special services at 11 a.m. and 6.30 p.m., conducted by Mr. and Mrs. Baxter. Entire proceeds to Ambulance Fund. Other meetings as usual.—J. L. W.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. F. T. Blake.

NOTTINGHAM.—**MECHANICS' LECTURE HALL.**—Mrs. A. E. Bentley gave addresses and descriptions, morning and evening.

TOTTENHAM.—**684, HIGH ROAD.**—Mrs. Mary Gordon spoke on "Life's Paradoxes," and gave clairvoyant descriptions.

PORTSMOUTH.—**54, COMMERCIAL-ROAD.**—Mrs. Mitchell gave an address, taking her subject from St. John, 10th Chap.

PORTSMOUTH.—**311, SOMERS-ROAD, SOUTHEA.**—Mr. G. Pulman spoke on "Into the Silence" and "Heed the Call of the Higher Powers." Clairvoyance by Mrs. Preece.—P.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Mrs. Despard gave an interesting address on "The Prophets of the Present Day."—M. W.

SOUTHPORT.—**HAWKSHED HALL.**—Mrs. W. Collier spoke on "Jesus Wept" and "Christ the Ideal." Clairvoyant descriptions were given. Mrs. Charnley conducted the Lyceum Session.

EXETER.—**MARLBOROUGH HALL.**—Services conducted by Mrs. Letheren and Mr. Elvin Frankish, clairvoyance by Mrs. Letheren.—E. F.

FOREST GATE, E. (FORMERLY STRATFORD).—**EARLHAM HALL, EARLHAM GROVE.**—Mr. G. R. Symons gave an interesting address on "The Lord's Prayer," which was much appreciated.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mrs. A. de Beaurepaire gave an address, followed by clairvoyant descriptions. Large after-circle.—W. P. C.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELLACOMBE.**—Mrs. Thistleton gave an interesting address on "The Soul's Progress," followed by recognised clairvoyance.—R. T.

EXETER.—**MARKET HALL, FORE-STREET.**—Morning, address by Mr. G. Hill on "Kaiserism and Spiritualism," clairvoyance by Mr. Squires. Evening, address by Mr. Parr, clairvoyance by Mr. Squires.

STONEHOUSE,PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Meeting conducted by Mr. Ritch; Mrs. Gale gave an address on "Truth"; Mrs. Short gave clairvoyant descriptions; duet by Mrs. Dennis and Mrs. Pearce.—E. E.

MANOR PARK, E.—**CORNER OF SHREWSBURY AND STONE ROADS.**—Morning, spiritual healing service; afternoon, Lyceum; evening, address, "The Value of Life," by Mr. D. J. Davis, J.P. Anthem by the choir.—S. T.

RICHMOND.—(**SMALL CENTRAL HALL, PARKSHOT.**)—Mrs. Mary Davies gave address to good audience on the 24th ult. on "Man and his Soul," followed by successful clairvoyance.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum. Evening, uplifting inspirational address by Mr. Harold Carpenter. 24th ult, ladies' meeting, address and clairvoyance by Mrs. Lund.—E. M.

FULHAM.—**12, LETTICE-STREET, MUNSTER-ROAD.**—Mrs. Harvey addressed the morning and evening meetings, and gave clairvoyant descriptions. The title of the evening address was "Spiritualism Made Manifest."—V. M. S.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. Frank Pearce. 25th ult., Mrs. Agatha Spicer, address, "The Kingdom of God is Within You," followed by clairvoyance.

PAIGNTON.—**MASONIC HALL.**—Councillor Rabbich presided over a large audience, when Mr. C. Tarr, of Exeter, gave an inspiring address, following which clairvoyance was given by Mrs. Christie, M.T.I. The collection, which was in aid of the Ambulance Fund, reached the splendid total of £10 4s. 6d. A social was also held on Wednesday for the same object.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Mr. Howard Mundy gave helpful addresses on "The Promise of the Incomplete" and "Spiritual Possession," following each with well-recognised clairvoyant descriptions. Special collections taken for the Motor Ambulance Fund. 24th ult., Mr. Wheeler gave an address and Miss Beaty Fletcher several psychometric readings.—J. McF.

BAZAAR AT LITTLE ILFORD.—On the 25th and 26th ult. the Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a successful bazaar in aid of the new church fund. On the 25th the opening ceremony (in the unavoidable absence of Mrs. Croft, of Hove, through illness) was performed by the president, Mrs. Alice Jamrach, and on the 26th by Mrs. Edith Marriott. The stalls were tastefully decorated, the holders being Mesdames Jamrach, Watson, Tutt, Lund, and Self, Miss Robertson, and Miss Tutt. Thanks are due to the ladies who assisted with the needlework during the year, also to those who kindly sent in their gifts. Mrs. Jamrach is worthy of praise for her psychic work during the year for this fund. The musical programme contributed by members and friends was much appreciated. Psychometrical and clairvoyant readings were given by Mrs. Jamrach and Mrs. Marriott.

ANSWER TO CORRESPONDENTS.

H. SEVERN.—Thanks for your letter, but a part of the quotation you send appeared in *LIGHT* of September 5th, last year.

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Programme of Meetings for the Coming Week.

TUESDAY, December 14th, at 3 p.m.—
Members Free; Associates and Friends, 1s. each.
Seance for Clairvoyant Descriptions ... MRS. BRITAIN
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THURSDAY, December 16th, at 5 p.m.—
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FRIDAY, December 17th, at 4 p.m.—
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For further particulars see p. 590.

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NOTES BY THE WAY.

Many times in LIGHT have those who wished to preserve a clear division between reality and appearance in psychic science on its mental side called attention to the power of thought in colouring and distorting some of the impressions received from the other side of life. In "The Principles of Nature" by Mrs. Maria King, one of the most reliable and lucid works on the spiritual philosophy, appear some weighty words on the subject. Thus we read of the psychological power which ideas in themselves possess to create illusions in minds more intent on personal ends than on truth.

The individual who imagines he has a "mission" of great importance and gives himself over to it without reference to duties in other directions, or the practicability of his idea with reference to the world with which he comes in contact, is surely psychologised by his idea. Such a one will be very apt to cast the same influence over minds like his own by his earnest devotion to his work, and hence it is that every fanatic or enthusiast who possesses the force of character to press his claim to be heard finds followers. Spiritualism has developed its full quota of this class.

The author proceeds to point out that some of these leaders, by the fantastic character of their teaching, have distorted the idea of spirit communion until it is almost unrecognisable as something originally inspired from the higher life.

The "psychological state," as it has been termed, is for many the only road from the normal life of man the animal to the equally normal life of man the spirit. It abounds in things that have no root in either. We quote again from the work under notice:—

The wondrous magician who thus sometimes casts the spell over the eyes and reason of investigators, who creates the shapes and dictates the sentiments which inspire devotees with a credulity bordering on idiocy, and the community in general with a disgust and abhorrence for all spiritual phenomena that speak well for good sense but stand in the way of general enlightenment—this Mighty Magician is Psychological Force.

These are strong words and fortunately less applicable to-day than when they were written (in 1881), for in the meantime the general intelligence has grown and has gained more critical discernment in sifting sense from nonsense, and rescuing facts from the fantastic wrappings in which they are sometimes presented. It is a good maxim for those who are bewildered by weird and repellent doctrines concerning the next life that Truth is always reasonable. Philosophies which affront the reason—when it is unclouded with prejudice—stand self-condemned.

"It is strange," writes a correspondent, "that the Churches should have fought so bitterly against the idea

of a scientific basis for one of their central doctrines, a life beyond." Well, at one time we, too, should have thought it strange, but we have seen so many other examples of unreasoning obstinacy that we have ceased to wonder. We have learned to listen without surprise to persons who deny the existence of psychic phenomena altogether, just as a rustic in a country village might question the existence of wireless telegraphy. We regard these Rip Van Winkles with no feeling but that of sympathetic curiosity. True, there are but a few left, but their attitude is, if anything, even stranger than that of the Churches, who do not as a rule deny the existence of the phenomena, but are only shy of them. This is why we are anxious that scientific investigation of our facts should run *pari passu* with the pursuit of them by those who are seeking knowledge and comfort for their own personal needs. The scientist is working not only for himself but for us all, including even some of our ungrateful brethren of the Churches. With the scientist it is a question of putting the facts on so firm a basis that without the need to seek personal evidences the bereaved everywhere may rest confidently on the doctrine of a life after death not merely preached but proved.

In our last issue Dr. Abraham Wallace had some profitable counsel to offer on this subject of the Churches and their relation to psychic science. He wisely points out that the Churches have behind them a long history and that they possess great organising capabilities which can be utilised when the truth is brought home to them. In LIGHT of January 30th last, writing on this subject, we pointed to the fact that although the Church had lost its first pure inspirations, it was not too late for these to be restored: that it still wielded the influence conferred upon it by its many noble and self-sacrificing sons "who worked with and for the poor and maintained in the dark purlieus of great cities centres of shining power, which helped to keep the plague spots from corrupting the whole community." And we did not omit to point out as a significant fact that some of the severest criticisms of the Church had come from ministers of religion themselves. The Church, indeed, has not been a "failure," in the strict sense. It has simply fallen behind the times. Some of our more strenuous minds may find satisfaction in belabouring it for its lack of vision, but they should remember the old fable concerning the contest between the Wind and the Sun, and which was the victor.

A DREAM EXPERIENCE.—An intensely interesting correspondence on "Periodic Dreams" is proceeding in the "Observer." A dream episode related in one of the letters will have an especial interest for many of our readers. The correspondent tells of a dream in which he appears to pass painfully through a narrow cavern emerging into a world of beautiful scenery amidst which are to be seen many simply-dressed and happy people. "Is this Heaven?" he inquires of one of them—a man "with a beautiful, calm face, sedate and yet kindly." "Yes," is the reply, "but you ought not to be here. . . It is not the time yet; you must go back whence you came." The dream recurs with slight variations, and is extremely vivid.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 20TH,
WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET

ENTITLED

**"A CHAPTER FROM MY PERSONAL
EXPERIENCES."**

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

- Feb. 17th.—"Immortality," by Miss Lind-af-Hageby.
- Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.
- Apl. 13th.—Address (subject to be announced later) by Count Chedo Miyatovich.
- May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 14th, Mrs. Brittain (of Hanley) will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, December 16th, at 5 p.m., Mr. W. J. Vanstone will give the sixth and last of his series of lectures on "The Religious and Philosophic Systems in the Light of Modern Spiritualism." Subject: "Persian Mysticism: The Sufis."

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, December 17th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 17th, at 4 p.m., Mrs. M. H. Wallis (or Miss Violet Burton), under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SPECIAL EVENING LECTURE.

Mr. H. Ernest Hunt will give in the rooms of the Alliance on Thursday next, December 16th, at 7.30 p.m., his second lecture on "Psychic Phenomena and the Subconscious."

TRANSITION OF MR. CHARLES DAWBARN.—We have just learned of the demise, on the 3rd ult., at San Leandro, Cal., U.S.A., at the ripe age of eighty-two, of Mr. Charles Dawbarn, one of the most thoughtful as well as voluminous contributors to the journalistic literature of our subject on the other side of the Atlantic. We have quoted from his writings on several occasions in the past. Passages from an able series of articles from his pen on "The Problems of Trance Mediumship" appeared in our issues of July 4th and 18th last year, and a note on "The Strange Case of Mollie Fancher" in LIGHT of June 19th last.

SIR OLIVER LODGE AND THE WAR.

SOME NOTES OF AN INTERVIEW.

By L. V. H. WITLEY.

At my interview with Sir Oliver Lodge, an account of which appeared in LIGHT of November 6th, two subjects were discussed in addition to those mentioned in the article. In reading "The War and After," I had noticed that, while Sir Oliver had expressed a hope for a confederation or United States of Europe, and while he had mentioned that "the British Empire is already a federation of friendly nations," he had said little as to the probable effect of the war upon the future internal relations of the Empire—a matter which, in my judgment, is likely to attract, and even demand, very serious and careful attention in the early future.

Lord Rosebery, the other day, in his own graphic way, referred to "the gigantic task" which would lie before us "of reorganising the British Empire." Making use once more of a famous expression of his, he added:—

We have not hitherto been very elastic in our constitutional dealings, but we shall have to clean a good deal off our slate before we begin to write the new organisation of the Empire upon it.

In view of the tremendous importance of the subject, and of Sir Oliver's visit last year to Australia—and in view, moreover, of the fact that one of the journals I was representing was an Australian paper—I asked the Principal if he would indicate what he thought might be the result of the war upon the development of the Empire. Sir Oliver replied:—

The units of the Empire will be welded together by a firmer bond than ever before. They will realise that they are a coherent whole—that they must stand or fall together, that they must make sacrifices together, and that movements towards disunion which forty or fifty years ago were sometimes contemplated, would be plainly suicidal. But I strongly hope that the principles of local self-government, combined with federation, will be the principles upon which the Empire will be united, and that one race or community will not attempt to govern another against its will.

After this I suggested to Sir Oliver that, in view of the immense number of lives which had been ushered suddenly into another world, and the widespread grief which premature and bloody death had caused, a message from himself as to those who had entered upon the other life would be of great interest and value. In reply Sir Oliver dictated the message which was printed on p. 571 in LIGHT of the 27th ult.

"How shall we think of them in that other world?" I asked.

Sir Oliver replied that it was probable that after a period of rest active ministry was entered upon. They need not be long asleep or unconscious. Soon they were able to help themselves, and then to help others joining them from this world. Being born into that life might be like being born into this life. The Principal smiled as he reminded me that we needed a little help when we first entered our present state of existence, and that was equally true of the after-existence. Probably it was easier putting off the flesh than it was to put it on. The time it took to become accustomed or reconciled to the new plane of being would vary greatly in different individuals.

In view of statements such as these, the new book which Sir Oliver told me he was contemplating, as a sequel to "The Survival of Man," will be looked forward to with eagerness by those who have found some of his former works full of interest and stimulus.

We much regret to learn that Mrs. M. H. Wallis has met with a painful accident which is for the present confining her to her room. If she is unable to be present at the rooms of the Alliance next Friday afternoon Miss Violet Burton has kindly consented to take her place.

"GHOSTS ON THE TELEPHONE."—Under this sensational heading in the "Daily Chronicle" of the 7th inst., Mr. Harold Begbie tells the story of Mr. David Wilson's "Psychic Telegraph." The narrative is very deftly written, with a lightness of touch and restraint which are readily apparent to those fully in the secret.

PSYCHIC TELEGRAPHY.

REMARKABLE EXPERIMENTS WITH A CRYSTAL.

BY DAVID WILSON.

The following is a copy of a report made to me by Mr. W. J. Lewis Abbott, F.G.S., F.R.A.I. :—

To David Wilson, Esq.

Description of No. 1 white quartz crystal sold by me to you on November 10th, 1915.

Doubly terminated prism, brilliant white colourless quartz, 42mm. along major axis, 20mm. through shorter lateral axis, 25mm. along longer lateral axis. Prism faces laterally striated, three large and three small faces to one pyramid, three large, one small, and two injured to other pyramid. One end has suffered contusion. There is not the slightest trace of any colouration in any part of the crystal.

Since I sold you the above, I am surprised to find that it has lost its colourlessness and has assumed a brownish yellow, fairly uniform over it except at the fractured end, which has become not coloured but snow-ice looking and decidedly more non-transparent. When submitted to me after treatment and laid upon white paper with the fractured point in the shade, there appeared a bluish cloud, the effect of which tended to efface the pyramidal outline and lighten up the shadow. The effect was what, I think, most people would call an emanation or sort of halo. I looked at this a large number of times, and the effect always appeared in the same spot.

(Signed) W. J. LEWIS ABBOTT, F.G.S., F.R.A.I.,
Lyell Awardsman, &c., &c.,
Consulting Geologist.

8, Grand Parade,
St. Leonard's-on-Sea.

The significance of Mr. W. J. Lewis Abbott's report published above lies in the well-established fact that if a quartz crystal is clear and colourless there is not any means known to science by which a bluish colour may be imparted to it. Nevertheless Mr. Abbott testifies that although there was not at first "the slightest trace of any colouration in any part of the crystal" that is no longer the case, and he proceeds to amplify this by alluding to the bluish halo.

These changes have been brought about by the action of the emanation of what I call the "Metallic Medium." And, moreover, these results, varying in different degrees, have been obtained with several other specimens of what previous to their being treated were colourless quartz crystals.

It is, however, the "bluish halo" to which Mr. Abbott refers that I regard as the important feature, for I believe that this is but the beginning of the curious phenomena described more particularly hereunder.

Certain it is that these crystals are no longer in the same state as when I had them from Mr. Abbott. They respond to influences of unknown origin.

This "bluish halo" is the "intermittent luminescence" to which I allude below. It is all the more satisfactory that Mr. Abbott could not have had the slightest expectation of seeing this. For the present I will confine myself to commencing the account of the initial experiments.

In the course of several months I have submitted a very large number of substances to the action of my Metallic Medium within the copper-lined box, and afterwards examined these substances with great care in the dark, but for a long time without any success; in fact, I spent very many hours in the dark room without seeing any luminosity from these substances. At length, however, I came to the silicates for trial, and here I met with some success, since the action of the Metallic Medium, besides imparting to the quartz crystal the tint to which I have alluded, rendered it apparently capable of a slight intermittent fluorescence visible in a subdued light. In passing, it may be said that the definite colouring action—visible in daylight or artificial light by anyone with even the poorest eyesight—constitutes the first physical test for the Metallic Medium which I have been able to discover.

This intermittent fluorescence is perhaps best described as the intermittent appearance, seemingly both in and around the crystal, of a milky white luminous cloud. The obvious question arose as to what was the cause of this until it was discovered that whatever

the cause was it was the same cause which occasioned the movements in the "psychic telegraph." So that these intermittent appearances in or around the quartz crystal synchronised absolutely with the sounds in the telephone and the movement of the galvanometer needle. To this statement, however, there is one exception, which is that when the "psychic telegraph" is influenced by the mind of a living person the neighbouring quartz crystal does not respond in the least. Here I must amplify a little.

For some long time past I have suspected that the "telegraph" was amenable to mental influences which appeared to emanate from living people. By the accumulated evidence of a large number of experiments I have been able to verify this conjecture. It certainly seems as if some effort of mind, which improves in efficacy with practice, can in some undefined way cause a movement in the machine. And this is the exception alluded to above, for on the occasions when the machine has moved apparently in response to an effort of will of a living person the quartz crystal does not respond in the same way. When, however, the message which is being sent purports to come from one no longer in the flesh, then, extraordinary to relate, the crystal responds with an intermittent luminosity synchronising with the clicks of the telephone. There is another interesting point, namely, that while the Metallic Medium seems to get exhausted after a while, yet the quartz crystal after having been treated (and incidentally slightly coloured) retains the ability to fluoresce even after the telegraph stops working owing to the exhaustion of the Metallic Medium. From these considerations it will be seen that it is only necessary properly to observe the crystal in order to obtain the message, and this indeed is the case, although it is not as easy to see the fluorescence as to hear the telephone.

This apparent sensitiveness of the crystal is not merely utilised in duplicating the signals of the machine, for at times it seems to have an extraordinary property of being the vehicle of "veridical hallucinations" when the ordinary so-called crystal-gazing "crystal" will accomplish nothing whatever. I put the word "crystal" in inverted commas because some people who are unaware of the costliness of rock crystals are under the delusion that "crystals" sold for a few shillings for the purpose of crystal gazing really are crystals, whereas they are generally glass. Scientifically considered, the crystal should be quartz, but in that case it would cost, properly cut, as many pounds as the other does shillings.

As may be readily imagined, when once I dimly perceived this intermittent fluorescence, I tried to interpret it according to the codes used with the machine. In order that I might be quite sure that my imagination did not assist in the result—for, as I said, I could only see very dimly the intermittent luminosity—I obtained another person's assistance to begin with, intending myself to finish the experiment so that no one mind would be able to influence the total result. It may be here stated that the sensitive has never once had any success in the smallest degree with the ordinary method of crystal gazing.

After observing in a reduced light the quartz crystal which had been treated with the Metallic Medium, and, for all we know, sensitised in some manner, there appeared, according to the sensitive, who was positive, and to myself (although I myself was not quite so certain about it), five nebulous flashes, followed after a slight pause by four more—which combination represents in the code the letter K. The nebulous luminosities continued, this time becoming obvious even to me, with the result that the word "Konstantinopal" (sic) was spelt out. I am certain that the spelling was in this fashion, but I do not know why it should be so. What immediately followed I did not see myself, but I nevertheless saw a kind of milky whiteness over the crystal. Here the sensitive, who had never been to Constantinople, gave a very fair description of how the city appears when it is observed by a spectator looking towards the Golden Horn.

Then I myself saw that the milky whiteness had disappeared and a series of the same little flashes as before, and they spelt out as follows :—

Verily is this done but as a trial. For this which was old is now new. That which was past is come again. Thou seekest a sign that these things which are seen come not upon the rock

[meaning, I take it, the crystal.—D. W.] by the hand of man. Then shall it be given thee.

Then after a pause of some few minutes the following was spelt out:—

And in the past it was written unto A. V. Peters, "Be careful of —." [The name was given in full, but I do not know if Mr. Peters would wish it published, so I give it in blank.—D. W.] "And this was by the mouth of one known to Peters even as Moonstone his guide.

It is significant that there had been a message to Mr. Peters, "Be careful of —," but it was never published. One thing is quite certain, the sensitive had never heard of it before. As to the correctness of the latter part of the message relating to "Moonstone," I have not yet heard from Mr. Peters. There was also another communication from him, which for the present I will simply describe as Russian in character, and evidently bearing upon a personal matter.

Immediately after these events I wrote to a friend who claims to be in touch with a personality of another world, and asked that this "guide" would ask the intelligence who gave the message beginning "Verily is this done but as a trial" to answer the following questions:—

(1) Was the "psychic telegraph" capable of being influenced by the minds of living persons? or, (2) Were its messages due solely to agencies other than living human beings? (3) Was this quartz crystal so treated or sensitised by the Metallic Medium responsive to the energies solely of beings other than human? (4) Would the originator of the crystallic impressions reveal his identity, and as an especial and last favour tell me if and how the machine may be simplified so as to enable it to be generally used?

The fact that I had asked these questions was utterly unknown to the sensitive, yet on the next trial with the quartz crystal the following communication was received:—

To thy first question, yea. To thy second, both from the living and from the dead who are living. To thy third, yea, these things come not from man till haply he passeth into the valley of Amenti. For the rest, seek thou thy ends from these more simple means, because I say the people love not difficulty in understanding. And thy engine with its commitments [*sic*] is but a woeful task to those knowing not these things and thus it hath ever been since the days of Heru . . . Amen-Ra-mes.

This instance of the intelligence—which communicates under the name of Amen-Ra-mes—answering questions unknown to the person who took down the answers forms, to my mind, the culminating incident in a long sequence of events, many of which are familiar to the readers of *LIGHT* and which entirely knock the bottom out of the theory that this character is merely a subconscious dramatisation by several people who co-ordinate the several portions of their messages into a harmonious whole by a complicated process of telepathy. I do not say that Amen-Ra-mes ever lived on this earth before; but the question is, does he live now—somewhere?

Such are the preliminary facts of this new development. It would seem that it is not inconceivable that what we have been accustomed to know as "psychic force" has a certain definite action on some substances. If this is ultimately proved to be the case, we shall have solved the question so often pondered upon by John Ashburner, who said: "Is it possible to find an inorganic test for an organic force?" Perhaps nowadays this query might be worded in a slightly different manner, but the point which is raised is probably clear to most people. Colloquially speaking, and slightly varied to meet the case, it is whether a physical test can be found for a psychic force. Personally, I would not venture at this present stage to believe that there is any *real* line of demarcation between the two.

The following is a description of the crystal used in the above trials after having been suitably treated:—

An amethyst crystal—which is almost pure quartz—weighing six ounces, greatest length exceeding 3.5 inches, greatest width exceeding 2.1 inches. In all a very fine specimen; indeed, I am told that there is not so fine a specimen either in the Imperial Collection at Vienna, or in our own British Museum. But, of course, I do not know how far fineness and size are essential qualities for the present purpose.

HYPNOTISM: ITS PHENOMENA AND POSSIBILITIES.

As Mr. H. E. Hunt pertinently observes in the opening sentences of "A Manual of Hypnotism" (William Rider and Son, *ls. net*), "there is probably no subject to-day upon which such profound ignorance and misconception exist as that of hypnotism." One has only to mention the matter in conversation in order to meet with a variety of exaggerated statements as to the scope and abuse of hypnotic control. In a series of forcibly-written chapters, Mr. Hunt boldly outlines the chief phenomena of hypnosis, and shows their relation to the subconscious mind, psycho-therapeutics and auto-suggestion. As regards the vexed question of a magnetic fluid or emanation radiating, or flowing, from the finger-tips of the hypnotiser, the opinion is expressed that while such a thing is probable, definitely to assert its existence would be premature. It is asserted that in all hypnotic procedure the element of suggestion is always more or less in evidence, and that it is practically impossible to hypnotise a person for the first time against his will and without his active co-operation. Suggestion is potent even in the waking state, and many experiments illustrating inhibition or stimulation of muscular or mental activity may be performed without loss of consciousness in the subject. The phenomena that occur in this condition may be regarded as the connecting link between normal or everyday life and hypnosis. When the subject passes into the hypnotic sleep the power of suggestion is augmented to an extraordinary degree. The conscious mind being in abeyance, the subconscious mind is free to concentrate upon the suggestion to the exclusion of all else, and mental and physical phenomena of a most striking character are produced. Apart from its therapeutic value, hypnotic suggestion is of great service in reforming the character, inducing habits of self-control and self-reliance, and setting free latent and unsuspected capacities. Many of the phenomena of hypnotism may be self-induced. Mr. Hunt is very enthusiastic as to the advantages of this method of control; in the chapter on "Auto-suggestion" he says: "It is the beauty of auto-suggestion that it can be applied in any direction, anywhere, and by anybody." He favours writing the suggestions upon a slip of paper and concentrating upon them at least three times a day; mere repetition he regards as useless and a waste of time. Attention is directed to the prevalence in daily life of phases of mentality exhibiting in rudimentary form the characteristics of the hypnotic condition, such as abstraction, fire-gazing and the like. Clairvoyance, psychometry, and trance-speaking are also briefly referred to as being associated with, but not entirely dependent upon, subconscious activities. The book concludes with some useful directions and hints whereby anyone of ordinary intelligence and decision may verify for himself the occurrence and potentiality of hypnosis.

Mr. Hunt has done his work admirably: he gives a lucid and concise account of a popular, but often imperfectly understood subject. He shows that hypnotism has a deep psychological significance as well as valuable inherent possibilities; that it offers a clue to powers capable of turning "failure into success" and the "weary road" of life into "a happy highway." His little manual should prove a useful introduction to more technical works.

ARTHUR BUTCHER.

THE STOICS AND EPICUREANISM.—In his address at the rooms of the Alliance on Thursday evening, 2nd inst., Dr. W. J. Vanstone commenced with a reference to ancient Greece and its achievements in art, literature and philosophy, giving a brief description of some of these and the men and women most famous in connection with each, thus in Art, Phidias, Praxiteles, Apelles, in Literature, Homer, Pindar, Euripides, and in Philosophy, Socrates, Plato and Aristotle. He then glanced rapidly over the philosophical systems of the time, selecting for special attention the two which formed the subject of his discourse, the philosophies of Zeno and of Epicurus. These he delineated with much clearness and force, showing the merits and defects of each, and giving illustrations of the way in which the vital truths of both had survived through the ages, inspiring the poets and philosophers of modern times. Very striking, indeed, were some of the parallels he drew, as, for instance, between the writings of Marcus Aurelius, one of the Stoic school, and Wordsworth. The address was throughout rich in ideas and fertile in suggestion—Mr. Vanstone has a compendious style and a great deal of natural eloquence.

F. W. H. MYERS AND "HUMAN PERSONALITY."

"Human Personality," while coming from the already well-known essayist and poet, is at the same time the work of many minds. Frederic Myers was one of the moving spirits in founding the Society for Psychical Research in 1882. A concise account of its origin and aims is to be found in a brochure by Edward T. Bennett, entitled "The Society for Psychical Research: Its Rise and Progress," &c. (London, 1903). During the 'seventies—at the crest, as Myers rightly says, of the highest wave of materialism—he had become convinced that both orthodox science and orthodox religion were wrong. The former ignored or denied the reality of a spiritual world, while the latter relied for proof of its existence upon ancient traditions. In 1874 he and his friend, Edmund Gurney, met with William Stainton Moses, an ex-clergyman of the English Church, who had developed extraordinary psychical powers, of the kind called spiritistic. "That evening," says Myers (meaning May 9th, 1874) "was epoch-making in Gurney's life and mine." They and their Cambridge friends were satisfied with the probity of Stainton Moses, and considered that the time had come for occult phenomena to be wrested from the hands of the ignorant and made a branch of science. The inquiry, said they, as to the reality of things divine must be based upon the uniformitarian hypothesis, as Lyell's modern geology was based. "If a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now." Such was the *raison d'être* of the Society for Psychical Research. From the very first it was too sceptical for the believing Spiritist and too open to conviction for the dogged materialist.

Although Alfred Russel Wallace and other men of science had declared their belief in the genuineness of spiritistic phenomena, yet the general attitude of the learned world was one of contempt. Huxley asserted that the manifestations were not interesting, and refused to waste his time over them. Then again, as Henry Sidgwick, the well-known philosopher who was the Society's first president, said in his opening address, on July 17th, 1882, national prejudice intervened. The English complained that Spiritism was a Yankee trick, while a German assured Sidgwick that the phenomena were only known among half-educated nations like the English and the Americans, the French, the Italians, and the Russians: they could never occur in the land of *Geist*! . . . But philosophers like Gurney, Sidgwick, and Myers were not the men to be frightened away from new departures in science by that old enemy of man's best interests—that primeval ally of the ignorant and the vulgar—ridicule. The collection of evidence began at once, and by the end of four years enough had been gathered to demonstrate telepathy. The result was the large work in two volumes, "Phantasms of the Living" (1886). William James, of Harvard, considers that this work opened up a new realm for psychology: it placed telepathy upon a basis of observed facts. Edmund Gurney, the chief author of the book, died in 1888, and it was then that Myers projected a further work, now at last posthumously published. But, though projected then, the book was not seriously begun until 1895. Large portions of the book had appeared before, chiefly in the "Proceedings" of the S.P.R., but it is therein condensed and arranged in a masterly way.

HYPNOTISM.

The current notion that hypnotism weakens the will is combated: "Nothing is easier, either for subject or for hypnotiser, than to avert undue influence. A trusted friend has only to suggest to the hypnotised subject that *no one else* will be able to affect him, and the thing is done. As to the crimes supposed to be committed by hypnotised persons under the influence of suggestion, the evidence for such crimes, in spite of great efforts made to collect it and set it forth, remains, I think, practically nil." This . . . implies that the higher subliminal centres (so to term them) never really abdicate their rule; that they may indeed remain passive while the middle centres obey the experimenter's caprice, but are still ready to resume their control if such experiment should become really dangerous to the individual.

AMULETS AND CHARMS.

The treatment of amulets and other charms will astonish the reader, but Myers considers that superstition may cling around psychic facts. Modern cases are actually given to justify the claim "that the mere continual contact of some small unfamiliar object will often act as a reminder to the subliminal self, and keep, at any rate, some nervous disturbances in check." "The doctrine of *likenesses*, or the cure of a disease by some object supposed to resemble its leading symptom" again leads us to Swedenborg's Correspondences, upon which divine fact, says he, was based the making of the golden tumours in the Book of Samuel (1 Sam., vi., 11; Swedenborg, T. C. R., 203).

PHANTASMS.

Myers conceives each sense "as straining towards development of a wider kind than earthly experience has as yet allowed. And each special sense is both an internal and an external sense—involves a tract of the brain, of unknown capacity, as well as an end-organ, whose capacity is more nearly measurable. The relation of this internal, mental, 'mind's-eye' vision to non-sensory psychological perception on the one hand and to ocular vision on the other hand, is exactly one of the points on which some of the profounder observation will be seen to be necessary. One must at least speak of 'mind's-eye' perception in these sensory terms, if one is to discuss it at all." . . . The kind of experiences whereon the conclusions of Chapter VI. are based are well typified by the following case. On a Sunday evening, in November, 1881, a citizen of London, known to Edmund Gurney, was reading some author who treats of the power of the human will. Excited by what he read, he determined, with the whole force of his being, to be present in spirit, and if possible perceptible, to two sisters of his acquaintance. They were aged twenty-five and eleven, and lived about three miles off. He had never mentioned his intention of trying such an experiment, for it was formed suddenly after reading. He decided to appear to them at one o'clock in the morning, and at that hour projected his mind toward them with great force. "Besides exercising my power of volition very strongly," says he, "I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating my body, and had a distinct impression that I was exercising some force with which I had been hitherto unacquainted, but which I can now at certain times set in motion at will." On the Thursday following he called on the two sisters, but kept silent about what he had done. They, on their part, had meant to keep silent too, but their resolution gave way, and they told their friend that at one o'clock on Monday morning they had seen his phantom. The elder girl was awake, but the younger one was asleep. Upon seeing the apparition (which was in evening dress), the former aroused the latter, who saw it also. The gas was burning low, and the phantasm was clearer than a material figure would have been. Both sisters were much terrified. The same man appeared once again to the elder sister at a time agreed upon between him and Edmund Gurney. He succeeded upon this occasion also, but the percipient was so shocked that he had to relinquish the experiments.

—Extracted from an article by A. J. EDMUNDS in the "Journal" of the American Society for Psychical Research.

THE PSYCHIC TELEGRAPH.

Mr. Wilson sends us for publication the following message as having been lately received by him for some person unknown. We offer it without comment; perhaps one of our readers may be able to identify the description.

No. 205.

From Ferdinand Bonaventura von Harrach (per Branly):—

Some human being who has enquired through a human medium as to who are the beings near her and whether or not a certain great friend now passed away is near her and if so would we describe the [person]: Male 30 (? 33) years of age, medium height, slightly stout, slight greyness in hair commencing at sides, hair dark with thinness on summit of head, grey-blue eyes, slight tendency to stooping, small scar on the temple, marked lines to corners of mouth, cleft chin, not very strong in the heart, tendency to varicose veins, low-pitched voice, small hands with pointed fingers, a humourist, "line of life" in left hand broken in three places, scar on the left shin, mannerism of rubbing the tips of the fingers together.

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THE BANISHMENT OF ILLUSION.

*There is some soul of goodness in things evil,
Would men observingly distil it out.*

—SHAKESPEARE.

There is just now being performed at a London theatre a highly-popular play which is concerned with the life of a man who having once been a criminal has forsaken his old courses and won his way back to an honourable position. All would have gone well with him (outwardly at least) but for the fact that he could not quite break with his old associates of the underworld. When he dwelt with them he found that their mode of living was not inconsistent with a wonderful amount of heroism, loyalty and kindness. They had sheltered him when in want, had sacrificed themselves to protect him when the officers of the law were on his track, and he could not entirely desert them even in the interests of his own safety and reputation. He pays dearly for this chivalry, for although he lives honestly himself he incurs suspicion by his known friendship for these outcasts and his attempts to help them when in trouble. But in the end he is amply justified of his faith in human nature.

Those who are intimate with the darker side of our social life will know that this is no fancy picture. Many times we have heard such a story from those devoted people who sacrifice their ease and comfort to live and labour amongst the outcasts of Society. They tell us of the goodness of the poor and the unsuspected virtues of the vicious. Some of them have even gone so far as to speak of there being more of the milk of human kindness amongst these pariahs than amongst the virtuous and respectable folk who hold them in horror, branding them as miscreants and demons—enemies of society.

Be that as it may, it seems clear enough that the attitude of judgment and condemnation so quickly assumed by the law-abiding for those who live in defiance of law is the outcome of misunderstanding and defective sympathy. "To understand all is to forgive all," said the French wit, and the epigram is packed with ripe wisdom. It is not necessary to condone wrong-doing in order to be kind to the wrong-doer. But it is very necessary to understand him and his point of view. For it is too often overlooked that the pariah has a view-point of his own; perverted it may be, but it represents to him that point of right by which every man seeks to steer his course.

Only a creature in whom were no human attributes would practise vice for its own sake, apart from the personal gratification it might yield. There is always a spark of good and use. Life would not continue in the physical

frame if there were nothing in it to sustain the life, and the same holds good equally with the inner and deeper life of the soul.

It is always a little painful, then, to have such words as "devil," "demon" and "fiend" tossed about, whether in connection with spirits in or out of the flesh. The thought-world, it is true, holds many strange and monstrous shapes (as well as many beautiful ones), but these have no essential reality; they are only the shapes through which the eternal realities express themselves. There are timorous, sensitive folk to whom the everyday world presents the appearance of a host of harsh and ill-disposed persons. Their fears create for them a multitude of quite imaginary enemies; they shrink even from those who mean them nothing but good, and interpret the advances of bluff geniality as a desire to tyrannise and brow-beat. Even when they meet those who, like themselves, are shy of companionship, they regard the air of aloofness as a sign of coldness and indifference. It is a hard world for these sensitive souls, and it may take them a lifetime to penetrate to the fact that under forbidding externals humanity conceals more of good than of its opposite—that the word "devil," like the word "angel," is frightfully abused by a loose and indiscriminate application.

Emerson, with his keen vision of human nature, deplored the fact that in their daily commerce men were prone to be secretly afraid of each other, and to be at great pains to conceal the fact. They were obsessed with fears, and certainly fear is a more active promoter of disharmony than all the other passions. The fearless may plunge into dangers and disasters of all kinds, but at least they meet their misfortunes and know the worst—which is neither final nor fatal—instead of living lives cankered and paralysed with the terror of that which may never come to pass.

Our rugged forefathers were apt to tell a child terrified of bogies that it would never meet any goblin uglier than itself—a piece of homely and very true philosophy that might be profitably considered by many children of older growth.

All this is to offer no counsel of rashness. The foolhardy, although they may be manlier figures than the craven-spirited, illustrate the other extreme of the argument. "Fools rush in where angels fear to tread," although we would rather ascribe the angelic hesitancy to discretion than to fear.

In the present dismal passage of the world, terrorised by the results of generations of slavish submission to things which should long ago have been put under foot, our gospel of the spiritual nature of life shines with a new and vivid light. We are beleaguered—like the city in the old legend—by "a host of spectres," without the power to perceive that they are phantoms—and nothing more. We are terrified to the extent of our deserts, but the way "from terror to triumph," though it may be a long and bitter one, is in the end sure. "Time and the hour rides out the roughest day," for under all the chaos and tumult the unseen and beautiful realities remain serene and unassailably secure.

THE IMPROBABLE TRUTH.—Those who affirm that they have seen faith-staggering occurrences are, of course, supposed to be impostors or dupes. . . . In many ways it is intimated to them, in effect, that they ought to have come forward with something less extraordinary, in order that they might be believed. This is a principle of danger when applied as it is every day in our courts of law. The examining counsel draws himself up and—with that fearful moral elevation which it is given to none but brief-holders to attain—thunders out, "Do you expect the jury to believe —?" . . . Honour to the first judge who shall stop the volley with "Brother Barfax, the witness is to mind the truth; the jury will take care of the credibility."—PROFESSOR DE MORGAN.

THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION.

By E. WAKE COOK.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, December 2nd, at the Salon of the Royal Society of British Artists, Mr. H. Withall, acting-president, in the chair.

THE CHAIRMAN, in his opening remarks, reminded the audience that in the life of the city or nation, as in the life of the individual, there were great opportunities which, rightly seized, would lead to drastic and lasting reforms. Such an opportunity occurred in London two hundred and fifty years ago, after the great fire. There were architects and artists in those days who desired that, in the work of rebuilding, reforms should have the first consideration and, had their counsel been followed, London would to-day be a model city; but then, as now, vested interests were very strong; they were too strong for the reformers, and the consequence was that London was rebuilt on the old lines, with no co-ordination of plan, with narrow streets and all the old imperfections. A similar opportunity for drastic changes, Mr. Withall felt, had now come in the social condition of the world. The war had broken down many of the lines of demarcation between people. The old class distinctions were for the time gone, and the question came, "Were these alterations to be permanent?" At the present time we had the Government taking possession of the means of subsistence and all the great factories, and dealing with them for the benefit of the whole community. If that could be done in war-time, why not in a time of peace? The Government had even ventured to deal with that great interest which had always been regarded as sacrosanct, the drink interest. The measure which it had adopted had been accepted by the people and we should find before long a great change. There would be fewer people in our insane asylums and less poverty in the land. Their lecturer had made a study of the works of that great seer, Andrew Jackson Davis, through whom came a philosophy of life which, if acted upon, would make heaven a condition here and now instead of one to be looked for hereafter. But however great might be any proposed reforms, they were of little use unless there was a mental atmosphere ready for their reception. If we could assist in creating such an atmosphere we should be doing a good work. (Applause.)

MR. WAKE COOK said: We are living through the most momentous epoch in the whole history of the world, enduring the agonies of a veritable Armageddon, a stupendous conflict between good and evil, right and wrong, between freedom and tyrannical oppression. This terrible conflict is like one of those dire diseases resulting from violations of the laws of health, by means of which the system corrects these violations, painfully expels poisonous products, and restores the equilibrium of spiritual and vital forces necessary for the health of body and soul. Fourteen years ago, during a milder attack of the same disease, I ventured (in the "Contemporary Review") to diagnose the case, and pointed out the conditions of national health. Among these were efficiency, the all-round development of all our resources, and the scientific organisation of the State and all its forces. Now, after fourteen months of horrible conflict, the loss of tens of thousands of valuable lives, and hundreds of millions of money we are just learning the lessons I was then so vainly preaching. Had we learned those lessons earlier, this war might have been avoided. As I then tried to show, Nature is a beneficent, but terribly severe task-mistress, who does her utmost to induce us to learn her lessons; on our failing to do so she inflicts the horrible penalties we are now suffering. We suffer for taking small views of great subjects; seeing everything with a Party bias. We were without a real working hypothesis; we were living from hand to mouth on opposing party cries. These battle-cries of one generation are the epitaphs of its buried hopes in the next. Our leaders remained blind to the great World-Purpose, and the right means of attaining it. Discern this great purpose, and frame your measures to it, and you thereupon belt your machinery to Nature's own

power house, and the work of your hands will increasingly prosper. Remain blind to the World-Purpose, the irresistible trend of things, and you attain doubtful results with the maximum of labour and friction.

In religious matters, the Churches remained blind to the inestimable boon of Spiritualism, which would place Religion and its vital problems on a scientific basis, and make it as indisputable as Science itself. Failing to recognise their best friend and the vital value of the help offered, our sectarians have been busy fighting their party battles, while their flocks drifted into Materialism, Formalism or Indifferentism.

Nearly the whole of our Press was afflicted by a bad form of Partyitis, Toryphobia, or Demophobia! Everything was misrepresented, distorted, or caricatured; and opponents were libelled and belittled in party interests. We had a daily deluge of, I will not say lies, but of "terminological inexactitudes"; and so inflamed was political feeling that we were on the brink of civil war in Ireland. We were actually in the midst of another form of civil war with the militant Suffragettes, who were burning and destroying, and even the sanctity of our postal correspondence was violated by the fire-furies. Precious and irreplaceable works of art were damaged with Hun-like malignity. Fighting the police was a daily pastime, prison was made an honour, law was defied, and the authorities made ridiculous.

CAPITAL AND LABOUR.

There was chronic war between Capital and Labour; and the organs of the latter preached a veritable Gospel of Hate, exciting a desperate class war. Of late years the self-same spirit which actuated the Germans on a larger scale in their attempt to subdue and plunder the rest of the world, made itself manifest in Syndicalism and the destructive rage of sabotage. The aim was to crush the capitalists by the ruin of the trade by constant strikes, and by inducing the workers to treat all agreements entered into by their own chosen leaders as mere "scraps of paper" to be torn up at will. The output was to be limited to the utmost, and in the general anarchy and ruin which would result the Syndicalists were to seize the business without payment, and then they were so to organise it that they would have the rest of the community at their mercy by threat of cutting off supplies.

This demoralising and suicidal policy does not indicate the badness of the workers or the masters so much as it does the essential rottenness of the soulless, unintelligent, topsy-turvy system. The evils of this system and the remedy for them were pointed out by the father of Modern Spiritualism three-quarters of a century ago.

These evils from which we were suffering were just a bad form of that demoralising disease, Partyitis, the taking of sectional views of the great subjects, the seeing everything from purely personal, material, party, or class standpoints, and the ignoring of the interests of the whole. In face of the most awful and steadily-growing menace of the conflict now upon us, we allowed ourselves to be hoodwinked and our actions paralysed by the high-placed Germans in our midst; we refused to see the menace, and refused the first duty of citizenship—that of National Service, the defending of hearth and home. This was one great cause of the war. Germany's greatest Ambassador said: "Germany has nothing to fear from England, because the trade unionists are digging its grave." The refusal of National Service, adopted as necessary by our overseas dominions and by all menaced nations, misled the Germans into regarding us as decadent, cowardly poltroons who would never raise a hand to hinder their universal brigandage or save our wonderful Empire from their red-handed grasp.

THE MAGIC OF FREEDOM.

From the anarchy and disaster into which we were drifting we were saved as by the touch of an enchanter's wand! Having striven for peace "up to the very last minute of the very last hour," the fatal die was cast, and the nation sobered as by magic. Party strife was stilled, all burning questions postponed, and the Civil War averted. "England's difficulty which was to be Ireland's opportunity" to join our foes, saw Irishmen stand shoulder to shoulder with all the other brave Britons who so nobly rushed to the defence of the Motherland. The female

fire-brands stopped their sex war, and stood forth in their true colours as ministering angels, ready to serve their country in every possible way with magnificent courage, devotion and self-sacrifice. Our glorious Empire, or rather our Great Family of Free Nations, instead of going to pieces at the first crash of the Hun's hammer, became united as never before! The wave of patriotism surged round the world, bringing bands of heroes, and offers of all kinds of help. Even India, that marvellous congeries of diverse peoples, gave a magnificent response, Princes and turbaned warriors taking their place at the front facing the double foe of the ruthless Huns and a dank and pitiless winter. South Africa rose heroically with the rest, and the Boers, so lately our foes, were transformed by the magic of our generous colonial policy into helpful friends, and under the noble Botha brilliantly subdued the enemy in face of stupendous difficulties. Such, ladies and gentlemen, is the "soul of goodness in things evil"!

The effect in the Allied countries was equally great. No longer the dashing but easily depressed soldiers of history, the French, while retaining their fiery ardour, have added some of the best qualities of their Allies, and show a quiet but grim determination to endure to the end.

Russia, the Colossus of the North, became wonderfully united; and by one stroke of the pen, which thus proved mightier than the sword, slew its greatest enemy, the Vodka fiend, and this enforced sobriety gives free play to the Russian's splendid soldierly qualities. Long-suffering Poland has been promised her freedom; the Jews have been relieved of some of their burdens; and from this Gethsemane of suffering Russia promises to make half a century's progress in the few terrible years of the war.

Italy has released herself from the blight of her barbarous neighbours who held her in thrall, and has risen to her better self. The brave martyr-nation, Belgium, with her noble king, has risen from a mere trading community to heights of glory as the saviour of Europe, who withstood the first unexampled blows of those devil's engines, and checked for an invaluable moment the devastating onrush of overwhelming hordes of Huns!

And there is heroic Serbia, who, though scarcely recovered from two cruel wars, defeated with magnificent courage an army of Austrians. Then after fighting terrible battles against the foul fiend, disease, we see her people suffering a martyrdom, but contending like Titans against the combined armies of the Huns, who have had to call in the aid of the treacherous Bulgaria to enable them to conquer this indomitable little State, destined to become a great one through the greatness of her soul.

This inspiring spectacle of so many nations rising to their greater selves is off-set by two monumental failures which will stain the pages of the history of the time. In a death-struggle between Civilisation and Scientific Savagery, between Freedom and Tyranny, Christianity and Satanism, between everlasting Right and infamous Wrong, the Government of the United States and the Pope of Rome stand neutral, neither having made any protest against the flagrant violation of all the principles for which they have hitherto stood.

For the Pope it is abdication from the moral and religious headship of Christendom. For the United States it is the renunciation of all claim to participate in the moral leadership of the world. The pity of it! (Applause.)

AN ORGANISATION WITHOUT A SOUL.

Turning to Germany, I wish first to impress on your memory the description of the Germans given by Napoleon, which shows the flashlight insight of that great genius; he said, "Ah, those Germans, they are not to be trusted; they are dangerous fanatics who will commit the most atrocious and cowardly crimes, and then sanctify them on the altar of duty!" That pregnant phrase is a masterstroke of genius, and contains more of the real truth of the Germans than any dozen books I have read about them of late.

While Germany was quite free from the evils we were suffering from, she was suffering from more deadly ones; but these were partly redeemed by vitally important qualities we were rapidly losing. She presents the most amazing set-back to barbarism ever seen: an absolute inversion of Christianity, and

the exaltation of the cult of brutality. All the more easy-going Germans were dominated by the virile Prussians, who certainly have a double dose of original sin! Germany was ruled by a pride-maddened monarch with a comprehensive tyranny quite unexampled. All the educational forces and the new and potent weapon of the Press were seized, and having been perverted and their proper functions inverted, they were used to poison the wells of truth. History was falsified; all other peoples were libelled and vilified, represented as decadent and cowardly, and only fit to be crushed under the Prussian blood-and-iron despotism. The Germans were flattered as being the chosen people elected to dominate the world, while they were actually being prepared to be treated as mere cannon-fodder! They were bribed into submitting patiently to this brutalising tyranny by the promise of universal plunder, the crushing of other peoples and the robbing them of everything desirable. Lands were to be seized, commerce monopolised, and crushing indemnities imposed on all conquered nations. They were exhorted to act like Huns and to create a reign of terror, and they have done so in a way that will cover them with lasting infamy. They are simply scientific savages, acting with meanest treachery and cunning, yet with unexampled stupidity. On the other hand, they have shown qualities of supreme value to the whole race; magnificent patriotism, unity, discipline, self-sacrifice, and marvellous powers of scientific organisation. These were accompanied by tireless industry, thoroughness, efficiency, and the systematic application of science to all departments of life and trade. Nature always bestows her benedictions on these vital qualities, and she endowed the Germans with enormous power and abounding prosperity; and if these great endowments had been accompanied by equally great moral and spiritual qualities and the art of good government, then I, personally, believe that the best thing for the world would have been to have fallen under the tutelage of such a magnificently-organised people. But how vastly different was the actual case! Their government was only fit for slaves, their morality fit for brutes and savages, and their spiritual and spiritual "Kultur" a mere Satanism or Devil-worship. Their disease was that of the "swelled head," an insane arrogance, which led them to commit the greatest crime in all history, and their Kaiser stands as one of the greatest of criminals, and also the meanest, for, after preparing all his political life with unparalleled thoroughness for this war, waiting with cat-like intensity for the psychological moment, and springing on an unprepared world, he declares through all the lying tongues of his servile Press that it is Germany that has been attacked! The lamb has sprung upon the wolf! But in judging this amazing case we must never forget that the Kaiser and his people were conscious of the immense superiority of the material and mechanical organisation of their State. Other nations were muddling in comparative anarchy compared with the ordered relations of the Fatherland. The Germans had sold their soul for this achievement; they were blind to all they had lost, and blind to the whole gamut of their faults, so we can understand them feeling that they had a mission to impose this "Kultur" on the rest of the world. What we cannot understand is that, with such clear sight within a certain range, and such vast masses of ordered knowledge, they should have been so amazingly blind, ignorant and stupid! We must remember, too, that Prussia has been the evil genius of Germany; that she adopted Christianity some centuries later than the rest of Europe, and she is still those centuries behind Europe in moral and spiritual culture, although so amazingly up-to-date in all material achievements.

(To be continued.)

UNION OF LONDON SPIRITUALISTS' PROPAGANDA.—At the Central Hall, Peckham, on Wednesday, December 1st, the Union held a meeting, at which nearly two hundred persons were present, Mr. John Adams presiding. Mr. G. Tayler Gwinn, in his address, spoke of the attitude of the Churches towards Spiritualism, and how it had permeated their teachings, quoting from recent utterances of the leading clergy and scientists. Mr. R. Boddington dealt with Spiritualism as a science, philosophy, and religion, and showed that death was but a step in the evolution of life. Mrs. Mary Gordon gave very convincing clairvoyant descriptions, all of which were recognised.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

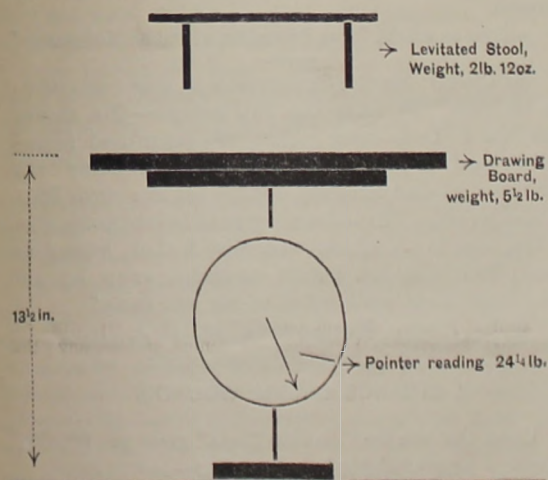
XX.—INFLUENCE OF HEIGHT OF PLATFORM ON VERTICAL DOWNWARD FORCE DURING LEVITATION.

In considering the mechanics of a levitated table, we have three stages into which we must divide our inquiries, as follows: (1) The investigation of the reaction upon the medium, (2) exploration of region under table, and (3) the tracing of stress links in the space between the medium and the table. When, by a long series of experiments, we have come to conclusions regarding all of these, and if such conclusions are reasonable according to our terrestrial laws of mechanics—for I am strongly of opinion that levitation and allied phenomena will not demand for their explanation anything more than terrestrial laws, *i.e.*, spiritual entities acting on matter according to rules with which we are largely familiar—then we can congratulate ourselves that we have reached an end of our problem. And if once we completely and intelligently solve levitation, the mere fact of the solution must involve partial, if not complete, solution of some other psychic mysteries. For that reason I am anxious to deal completely with levitation.

Of the three stages enumerated above, No. 1 (from the point of view of mechanics) has been solved. Fortunately for us it has so happened that a very simple relation exists between the weight of a table steadily and normally levitated over a level floor and the weight that is added to the medium, namely, one of practical equality. I am now in process (I hope) of solving No. 2. But here a much more complicated system of things is in operation. Close to the floor beneath the table there would appear to be a region of no psychic force at all, while a foot or so above it a compression balance indicates a heavy downward pressure, and there is also a horizontal pushing force from the medium. I will describe now a further levitation experiment in which is shown the influence of the height of the raised surface above the floor from which levitation occurs, in affecting the value of the downward vertical force.

Experiment 42.

I placed the drawing-board (covered with dark carpet) on top of the 56lb. parcel-balance (Experiment 40) and the stool (table 4, article VIII.) on top of the board and asked for levitation.



The figure indicates the arrangement. This levitation was evidently a most difficult one for the operators. It was attempted at least a dozen times before it was finally successful. What usually happened was that the pointer on balance would move round to 20lb. or so, and then, just when levitation was evidently about to occur, the little stool would topple over, when I would have to place it upright again. It seemed to me that a column or something of that nature was trying to get under the stool, but, owing to the small amount of space available and the height of the platform, was unsuccessful. At length, how-

ever, just when I was about to give up the experiment, even in spite of the desire of the operators who told me to hold on, the stool went up about eight inches into the air above the board and remained quite steady for from eight to ten seconds. Two such levitations gave for the vertical downward force on balance 24lb., and two others gave 24 1/2 lb., with an average therefore of 24 1/4 lb. The weight of the board is 5 1/2 lb., so that the vertical downward force on balance while the stool was steadily levitated was $24\frac{1}{4} - 5\frac{1}{2} = 18\frac{3}{4}$ lb., or 6'8 times the weight of the stool.

In order to make sure that this value of 18 3/4 lb. was not fictitious, during several of the unsuccessful attempts at levitation referred to above, I grasped the edge of the drawing-board and lifted it a little. I found, as I anticipated, that my estimate of the downward force on the board roughly agreed with the reading on the balance.

DICYANIN AND CLAIRVOYANCE.

By THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

Through the kindness of Dr. Kilner I have been able to test the effect of the Dicyanin Screen on clairvoyance. My observations are not exhaustive, but are of interest so far as they go. I hope to put the matter to further tests shortly with several clairvoyants. I have endeavoured to see the figures seen clairvoyantly by my wife—(the reality of whose seership has been proved under test conditions)—by the aid of the Dicyanin and Carmine Screens, but so far without the slightest success. Two other persons, who are occasionally clairvoyant, failed also to perceive the figure through the screens. Myself and the two other observers have all seen the figures normally at the same time as my wife on several occasions under test conditions. On the other hand, my wife says that when she is clairvoyant she can often see the figure more distinctly through the Dicyanin Screen. This would seem to show that the screen is helpful to those who have the faculty of clairvoyance fairly well developed. I hope to be able to make further experiments at no distant date.

THE WAR IN PROPHECY.

Some curious ideas are enunciated in a booklet entitled "The War in a New Light," by Arthur Trefusis (Rider & Sons, 6d. net). One of these, based on an old prediction that Nero would reappear on earth as "a messenger and forerunner of the Evil One," is that William II. is a reincarnation of Nero. Mr. Trefusis' method of pointing the parallel is to call attention to the principal incidents of a career which, except that it afforded opportunity for the display of a variety of talents of which their possessor was quite conscious, bears no resemblance to that of the German Emperor. When the Kaiser divorces and murders the Empress and is suspected of burning Berlin we may discover that he is Nero over again! Till then we fail to see what is gained by such a comparison. Even wilder is the statement that the poor victims of King Leopold's crimes in the Congo have been reincarnated by hundreds of thousands in German families for the purpose of revenging their sufferings on innocent Belgians. This would evidence a strange blindness on their part, seeing that Germany has already brought on herself a heavier total of loss in life and treasure than she has inflicted on Belgium. But the most obvious reflections are just those which do not occur to visionaries of the type of Mr. Trefusis. At the same time there is something disarming in his obvious sincerity. We are quite at one with him in regarding the war as "the culmination of the selfishness, greed, commercialism and materialism of past decades" and sincerely trust that he is right in predicting that "out of this awful anguish great good will come." When, however, our seer informs us that it seems to him that the war will continue to May, 1916, and that peace will be signed on May 23rd (he is good enough not to give these dates as an absolute certainty) our mind instinctively reverts to the foregoing confident declarations; we think of Nero and those quickly reincarnated natives of the Congo and decide that, following the Prime Minister's advice in another connection, we will "wait and see."

PSYCHIC PHOTOGRAPHY.

DR. HYSLOP'S EXPERIMENTS.

The following extracts are taken from an article in the "New York World" of September 29th of the present year :—

In a new volume of the "Proceedings of the American Society for Psychical Research," Dr. James H. Hyslop of this city, head of the society and editor of the publication, presents a number of "unusual phenomena in photography" and of equally unusual "experiments in non-evidential phenomena."

The volume which has just been issued contains the accounts of hundreds of experiments in psychic work investigated by Dr. Hyslop and others.

More interesting than anything else, from the layman's point of view, are certain cases in which a woman apparently possessed of an unexplainable mediumistic power obtained curious results whilst operating an ordinary kodak camera.

The woman, Dr. Hyslop writes, is Mrs. Marguerite du Pont Lee. Mrs. Lee, according to Dr. Hyslop's report, did some marvellous things with her camera. She set the instrument up on a table, facing an oil painting of herself which she had rested upon a chair at a convenient distance, with no idea other than copying the portrait.

Upon having the film developed she discovered curious lights and shadows upon the prints. Taking more pictures, she obtained more surprising results. Upon one the oil painting itself did not show, but the chair upon which it had rested was distinctly observable. Then, instead of her own painting appearing in the photographic print, the portrait of a deceased clergyman whom Mrs. Lee had known took its place. Another print showed the chair minus any portrait, but with a shadowy white ball apparently floating in front of it.

Then, still with her own portrait before the camera, Mrs. Lee—according to Dr. Hyslop's report—obtained on her prints some portraits of a certain Kemper Boccock whom she had known before his death. Then, the report declares, writings began to take the place of portraits. There was a note which read :—

"DEAR ONE: This is a grand success, this experimenting at home. See how easily you get good results in writing. K. B."

In order that the spirit of Mr. Boccock might impress upon the experimenters that it was really he sending the messages, he produced upon the photographic film his signature—identified by those who knew it as genuine.

Then Mrs. Lee obtained upon one print a pencil sketch which a woman friend readily recognised as that of Mark Twain, she (the friend) having seen Twain draw one exactly like it, himself, many years before.

Many of the photographs taken by the camera were taken, Dr. Hyslop writes, in his presence and with films purchased in the regular way by him. Using a camera of his own, in exactly the same circumstances as Mrs. Lee used hers, he writes, he was unable to obtain any pictures except ordinary reproductions of the oil painting of Mrs. Lee which stood before the camera.

Mr. H. Blackwell, to whom we are indebted for a copy of the article, writes :—

This article evidently refers to the same medium quoted by Mr. Hereward Carrington in yours of the 20th ult.

The experiments having been carried out by Dr. Hyslop are specially valuable as corroborating results obtained through other mediums in this country and elsewhere. About forty years ago that much-persecuted sensitive, our first professional spirit photographer, William Hudson, photographed the double of a sitter, and Mr. A. Glendinning obtained the same effect still earlier in Glasgow. More recently Dr. Theodore Hansmann and W. M. Keeler, in Washington, U.S.A., have photographed the double several times, and succeeded once in taking a picture of the brain of a sitter.

Twice, and by previous appointment, the double of the writer—although on one occasion the sitter was in Canada, two thousand, seven hundred miles away at the time—was photographed by Mr. R. Boursnell in Shepherd's Bush. This wonderful but sadly misjudged medium also occasionally obtained on his plates the astral counterpart of inanimate objects, such as a figured tablecloth, vase, flowers, &c., but the rarest specimen of Mr. Boursnell's work in my collection is the portrait of a beautiful little girl which appeared in a crystal globe which I held in my hands.

Mrs. Lee, with Dr. Hyslop, seems to have had the curious experience of an oil painting she was copying apparently vanishing, while the chair on which it was placed remained quite visible.

In a series of experiments carried out a few years ago in London, two lady amateurs received several examples of this phenomenon.

Sometimes the sitter vanished entirely, but the chair appeared. In other cases the double of the sitter remained, generally standing. The members of the Crewe circle have also frequently received writing and signatures on the plates, as mentioned of Mrs. Lee.

It should not be overlooked that the unseen workers on the spirit side probably have the use of cameras and paraphernalia of which we are entirely ignorant. If most of our inventions are given from the other world, as they are, then the experimenters there must have instruments to work with.

From my own experience I can testify to their using backgrounds or screens for photographic purposes. These are usually, but not always, composed of fine network which hasty critics at once wrongly condemn as evidence of process work. It sometimes happens that this psychic background is slightly defective, and if used for more than one plate this defect may bring undeserved suspicion upon the poor unfortunate medium.

It is interesting to note that when using his own camera, presumably simultaneously with that of Mrs. Lee, Dr. Hyslop did not obtain any psychic result. Evidently his camera was not charged with the suitable and requisite magnetism. In one experiment in which I took part, three cameras were used by three operators, and exposures were made at the same moment, but in only one case was there a psychic result, the other two being quite normal.

In psychic photography, even more than in any other phase of mediumship, the greatest care should be exercised before formulating any charge of fraud, because experience of the past points to the fact that in nearly every case the critics have not properly studied and understood the very intricate subject they were denouncing.

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 12TH, 1885.)

The Spiritualistic public has much to hope for from a rational system of investigation such as that now laid before them. They may reasonably expect an extension of their knowledge of the causes which produce familiar effects; they may hope gradually to dispel the mists of ignorance and prejudice which hang round the subject in the popular mind, albeit in a decreasing degree year by year; they may hope to prick many an inflated theory and show the hollow emptiness of what looked so fairly rounded till it collapsed. The public at large has much to gain by the clearing away of obstacles to rational investigation; by the sweeping away of vulgarity, folly, and a nauseous kind of cant that have repelled from the threshold of inquiry many a weak-minded investigator whose interest was not robust enough to save him from disgust; by the repression of ill-regulated enthusiasm and the development of reasonable methods of inquiry and research.

—From an article, "The Protection of Public Mediumship."

Mr. Crookes* describes an occurrence at some recent sésances in his house. He states that two mediums—Miss Showers and Miss F. Cook—being present, two materialised forms—"Katie" and "Florence"—walked about in his laboratory "with their arms entwined school-girl fashion and in a strong light." He further adds: "Katie has also materialised and spoken when I have been in the cabinet with Miss F. Cook, holding her hand; but it being dark I could see nothing except here and there lights, one of which settled on my coat sleeve."

From "Phases of Materialisation," by "M. A. (Oxon)."

STRANGE DREAM WOUNDS.

Under this title the "Sunday Times" gives the following account of a psycho-physical phenomenon :—

Cases of nervous shock resulting from dreams of the war are quite common in Germany, but it is not often that one comes across so strange an instance as that now being treated in a Frankfurt hospital. The patient, a seventeen-year-old boy, is suffering from acute inflammation of the right pectoral region. He has also a patch of blisters on the right breast, and another, though smaller, patch underneath the right shoulder blade.

The patient's story is that he had been dreaming of the war and imagined himself engaged in a fierce hand-to-hand encounter in the street of a town. Suddenly a bayonet was thrust through his right breast. At the same moment the patient awoke with

* Now Sir William Crookes.

a burning pain in the spot which he had dreamed had been pierced by the bayonet. The next morning the blister patches had appeared and the pain was so intolerable that he visited a doctor, who sent him to the hospital.

The report adds that blister-markings are fairly common as the result of severe mental shock, but almost unknown as the result of a dream.

SIDELIGHTS.

Robert Louis Stevenson, the anniversary of whose death in Samoa was noted in the Press a few days ago, was the first secretary of the Spiritualistic society in Edinburgh.

It will interest those of our readers who are familiar with the writings of the Rev. Arthur Chambers (vicar of Brockenhurst, Hants), author of "Our Life after Death" and other books relating to our subject, to learn that a new work from his pen, entitled "Our Self after Death," will shortly be published at 1s. net by Mr. Charles Taylor, of 22 and 23, Warwick-lane, E.C. The subsidiary title shows what it is that the author has set himself to try and demonstrate: "Can we, in the light of Christ and his teaching, know more on this subject than is commonly expressed in Christian belief?"

"German Culture," by Belfort Bax (Geo. Allen and Unwin, 4s. 6d. net), is a work giving a general view of the social and intellectual life of Germany from the end of the mediæval period to modern times. The name of the author affords an indication of the vigour and lucidity with which the book is written. He gives in his own fashion confirmation of what is termed German materialism, referring to the dearth of originality—a famine of soul which set in forty-four years ago—to the "mechanical hardness and brutality" which developed in the national character, and to the fact that "in the last generation the German middle class has become coarsened, vulgarised and blunted."

In the "Wharfedale and Airedale Observer" of the 26th ult., under the title, "The Fallen Dead: Are they Beyond our Prayers?" appears a long letter from the Rev. Charles L. Tweedale, in which he sets forth some of the scientific proofs of the survival of man, and gives the names of some of the priests and ministers of the Established Church and Nonconformity who "actively write and preach on these vital and fundamental truths." "Seven years ago," writes Mr. Tweedale, "I emphasised all these things in my book, 'Man's Survival After Death.' In those seven years I have had no reason to alter one word of what I then said." It is an excellent and stirring letter. The only criticism we would offer would be that a strong distinction be drawn between the terms "psychical" and "spiritual." There is nothing especially spiritual about the physical evidences of the séance-room. Hence we would rather say "spirit phenomena" than "spiritual phenomena."

Astrologers, like doctors, sometimes disagree. The recent accident to the King has led Sepharial, in the current number of "The British Journal of Astrology" (W. Foulsham & Co, price 2d.), to criticise the method of directing followed by Zadkiel, and to put forward other directions which, in his opinion, are more in keeping with the event. In connection with the December lunation we read that "Saturn is now near the ascendant of the Kaiser, and Jupiter is leaving his meridian, hence his period of success has reached its final limit." A note in "The Kaleidoscope" calls attention to the fact that almost all the responsible heads of nations have the Sun afflicted by Saturn. This is interesting, as it offers an astrological justification for the saying "Uneasy lies the head that wears a crown." In addition to the usual features we have the horoscope of General Joffre, and articles on "The Balkan Crisis" and "The Prophecies of Nostradamus."

THE MOTOR AMBULANCE FUND.—Just as we go to press we learn from Mr. J. J. Morse that the Motor Ambulance Fund amounts to no less than £634. We agree with him that it is an excellent result, far exceeding the original expectation of even the most sanguine.

LETTERS TO THE EDITOR.

Automatic Writing and the Subconscious Mind.

SIR,—I see that Mr. Ernest Hunt attributes much automatic writing to the action of the subconscious mind. There are various forms of automatic writing, and in many cases, where the recipient is in a state of trance or semi-unconsciousness, the subconscious is undoubtedly responsible for a great deal. But in true "inspirational writing," where the message is impressed on the mind of the recipient—the "inward" or "spiritual mind" of which we hear so much—while the hand remains under perfect control, and there is, of course, no unconsciousness, can the subconscious mind interfere? A doctor, who is not only a student of psychology but deeply versed in occult matters, tells me that the subconscious can only work in this way when the normal consciousness is in abeyance, and I believe this to be true. All inspiration, of course, takes a colouring from the mind through which it passes, but that is another matter. I should be very glad to hear the opinion of Mr. Hunt or any of your readers on this point, which seems to me of some importance.—Yours, &c,

STUDENT.

Mr. James Coates' Experiments.

SIR,—I agree with your correspondent, "D. R.", in regarding Mr. Coates' experiments on the Direct Voice as most interesting and valuable, placing the students of our subject under a debt of gratitude to him. He deserves the thanks of all your readers for doing the work in so thorough and impartial a spirit.—Yours, &c,

JAMES BARR.

SIR,—May I be allowed to join in the expression of appreciation of the articles by Mr. James Coates which have lately appeared in LIGHT? They are deeply interesting and convincing, and I hope they will be republished in book form so that they may be widely distributed by those who wish to spread the evidences for a future life, so necessary in these sorrowful days.—Yours, &c,

M. P.

Mysteries of the Dream World.

SIR,—The following may possibly be of sufficient interest for you to print. The other night I dreamt I was standing in the dusk on what was apparently a quayside with a gangway leading down to a vessel. Figures passed by on their way down, and I noticed one big figure of a man, whose face I could not see. As he passed, somebody beside me said "Don't you see who that is?" and as I looked, puzzling my brain to recall who it might be, the voice continued, "Why, that is Bob —" (I omit the surname). Then I remembered that some forty years ago I went to school with a boy of the surname mentioned, whose eldest brother was named Bob; but since that time I had lost touch with them and certainly for the last thirty years had never knowingly recalled even the name. Now comes the sequel. Next day I opened a provincial paper from my own part of the country, and the first name that caught my eye among the deaths was "Robert —." It puzzles me how my unconscious self should have been apparently in touch with some psychic emanation which should convey such an impression to me—practically a total stranger.—Yours, &c,

PUZZLED.

Animal Survival.

SIR,—In answer to your correspondent L. Bigg and others, may I just give the facts? I was at a séance with Mrs. Wriedt, and a child spirit had been speaking of the birds and dogs "on the other side." I asked, "Do you have animals there to play with?" and he replied, "Oh yes! Just the same as on your side." A few minutes later, "Dr. Sharp" (Mrs. Wriedt's control) spoke in the direct voice, not through the trumpet, and said, "I want to explain about the animals on our side. As long as anyone loves and thinks of them on either side, so long do they have an independent existence here," and added more to the same effect. When Mr. Coates expressed the difficulty of belief in the continued existence of noxious insects and animals, I thought this statement of "Dr. Sharp's" was a solution of the problem, and regret that it has not met with favour from your readers. In any case I merely repeated "Dr. Sharp's" statement.—Yours, &c,

M. SALIS.

Kew, November 30th, 1915.

SOCIETY WORK ON SUNDAY, DEC. 5th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mr. Percy R. Street delivered a most interesting address, entitled "An Everyday Religion." Mr. W. T. Cooper presided. On Monday, the 29th ult., Mrs. Cannock gave very successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, address by Mr. H. G. Beard; evening, trance address by Mr. Percy Beard; solos by the Countess Tomasevic, artistically rendered. For Sunday next see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—The services were devoted to helping onwards our fallen heroes and other war victims. Mrs. Fairclough Smith in the morning gave an inspirational address and some wonderful chanting, and in the evening a most eloquent inspirational address. Sunday next, see advt. on front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by president on "Spirit Control," also helpful clairvoyance. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. G. R. Symons.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mrs. A. de Beaurepaire. Sunday next, at 11.15 a.m. and 7 p.m., Mr. A. G. Newton, addresses; 3 p.m., Lyceum. Wednesday, 8 p.m., public circle.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Davies answered questions in the morning, and gave an excellent discourse on "The Soul" in the evening; clairvoyance at each meeting. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Robert King. Tuesdays, 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8 p.m., public meeting.—F. V. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, open circle; evening, address and clairvoyant descriptions by Mrs. Maunders. 2nd inst., address and psychometry by Mrs. Podmore. Sunday next, 11.30 a.m., address; 7 p.m., Mrs. Mary Gordon. 16th, 8.15, Mrs. Beatrice Moore. Sunday, 19th, 7, Mrs. Alice Jamrach.—T. G. E.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. Lund spoke on the "Unity of Suffering" and Mrs. Lund gave clairvoyant descriptions. On November 30th Mrs. E. Marriott, address and clairvoyance. Sunday next, 7 p.m., Mr. H. E. Staddon, on "The Prodigal Son." Tuesday, 8 p.m., Mrs. A. Jamrach. 19th, Mr. L. I. Gilbertson, F.J.I.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, Lyceum, conducted by Mr. Hayward; evening, trance address by Mrs. A. Greenwood. 2nd, Mr. and Mrs. Hayward, address and clairvoyance. Sunday next, at 3 Lyceum; 7, Mrs. Neville. 16th, Mrs. Marriott. 19th, Madame Beaumont. 23rd, open meeting, local mediums and speakers heartily invited.—A. T. C.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. J. L. Wallis, address and psychometry. 1st, Mrs. Marriott, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. A. Boddington, address and clairvoyance. 15th, Mrs. Webster, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Ernest Beard gave a very interesting trance address, followed by messages. Sunday next, 6.30, Mrs. Cannock. Wednesday, 3 to 5, healing; 7.30, open circle, Mr. T. H. Lonsdale. Friday, 4 to 7, Madame Vera Ricardo, private consultations—healing, diagnosis, &c.—R. A. B.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, Mr. Ashley conducted the circle; afternoon, Mr. Smyth presided at the Lyceum; evening, Mr. H. Wright gave an address and descriptions. Sunday next, 11 a.m., circle service; 3 p.m., Mr. Hepburn; 6.30, Mrs. Miles Ord, address and clairvoyance. Wednesday, Thursday and Friday, Bazaar.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, fine address by Mr. Alcock-Rush, and spirit messages by Mrs. Alcock-Rush; evening, helpful address by Mr. G. T. Brown. Sunday next, 11 a.m., Mrs. Mary Gordon, address and clairvoyance; 6.30 p.m., address by Mrs. Thomson, clairvoyance by Mrs. Hadley.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter gave addresses on "Bailed Together for an Habitation of God through the Spirit," and "Jesus said: Greater Works than These Shall Ye Do"; messages were also given. Collection for Motor Ambulance Fund, £4 0s. 1d. Successful week-day meetings. Sunday next, and throughout the week, all meetings as usual.—J. L. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, forcible address by the Rev. David F. Stewart, M.A., on "Was Jesus Human, or Divine, or Both?" Solo by Miss Beryl Selman. Evening, Mrs. S. Podmore, good address and clairvoyance; anthem by the choir. Saturday, 11th, at 7, Mr. J. Harold Carpenter. Sunday next, 11.15 a.m., Mr. Thompson; 6.30 p.m., Mr. Richard Boddington. January 2nd, Special Service of Music.—H. T. W.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Miles Ord gave an address on "Angel Ministry." Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. Clegg. Friday, at 8, public circle. 19th, Mrs. Mary Gordon. 26th, Mr. Prior.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Alderman D. J. Davis gave an address on "The Value of Life." Sunday next, 3, Lyceum; 7, Mr. Horace Leaf, address and clairvoyance. 16th, 8 p.m., Mrs. Jamrach, clairvoyance. Monday and Tuesday, circles as usual.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Brookman gave a trance address and clairvoyant descriptions; evening, Mrs. Alice Jamrach gave an address on "If a Man Die, Shall He Live Again?" and clairvoyant descriptions and messages. Miss Edith Bolton gave a beautiful rendering of "Abide with Me." Sunday next, 11.15 a.m., Mr. McKie; 7 p.m., Mrs. Edith Marriott. Monday, 8 p.m., Mr. Dougall. Circles: Tuesday, 7.15, healing, Mrs. Lucas; Thursday, 7.45 p.m., members only, Mrs. Brookman.—N. R.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. F. Pearce gave an address from the 9th chapter of St. John.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Address by Mr. D. Hartley, descriptions by Mr. H. Mundy.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Morning and evening, Mrs. R. Darby gave addresses and descriptions.—H. E.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish; clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLACOMBE.—Trance address by Mrs. Thistleton on "Religion." Recognised clairvoyance followed.—R. T.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Neville gave an address on "Do we Spiritualists realise our Responsibilities?" also clairvoyant descriptions.—V. M. S.

TOTTENHAM.—684, HIGH ROAD.—Mr. G. R. Symons gave an arresting address entitled, "Philharmonics; or, Golden Footprints."—D. H.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Address by Mrs. Joachim Dennis on "The Spirit's Home," followed by clairvoyant descriptions; soloist, Mr. Ritch.—E. E.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Address by Mr. G. Tayler Gwinn. Well-recognised clairvoyant descriptions by Mrs. Longman.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning service conducted by Mrs. Farr; evening, address and clairvoyance by Mrs. A. Spicer.—P.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Horace Leaf gave an address, followed by clairvoyant descriptions; after-circle.—W. P. C.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Morning and evening, clairvoyant descriptions by Mrs. Gordon, and address, "Truth." Solos beautifully sung by Miss Parker.

READING.—SPIRITUAL MISSION, BLAUGRAVE-STREET.—Morning, address by Mr. Street, "The Meaning of Sorrow"; evening, Mrs. Street, address, followed by clairvoyant descriptions.

SOUTHPORT.—HAWKSHEAD HALL.—Miss Fanny Waghorn delivered addresses, and Mr. Beardsworth, the president, read a paper. Psychic readings by Miss Waghorn and Mrs. Mary Wood.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service; afternoon, Open Lyceum Session, conducted by Mr. and Mrs. Roberts; evening, address by Mr. Whitwell.—S. T.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. F. T. Blake on "Spiritual Verities" and "The Christ, a Modern Conception" (John i. 30). 2nd, address by Mr. D. Hartley, "What do we Learn from the So-called Dead?"

EXETER.—MARKET HALL, FORE-STREET.—Addresses, morning and evening, by Mr. G. Evans, of Plymouth, his evening subject being "The Ministry of Spirits"; clairvoyance at both services by Mrs. Grainger.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. G. Prior. 29th ult., ladies' meeting, psychometry by Mrs. Marriott. 1st inst., address by Mr. Watson, clairvoyance by Mrs. Alice Jamrach.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Annie Boddington conducted both services, giving inspirational addresses and clairvoyant descriptions. 6th, Mrs. Boddington gave a series of psychic tests in the afternoon and conducted at night a meeting for clairvoyance. 1st, Mr. H. Abbott gave an address, followed by clairvoyance by Mrs. Gutteridge.—J. McF.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, meeting of the Healing Guild, at which Mrs. Harvey, of Southampton, and others assisted; evening, inspirational address and clairvoyance by Mrs. Harvey. Mr. Rabbich, of Paignton, also gave a short address and narrated remarkable experiences. Other usual meetings.—W. G.

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The Christmas Holidays.

The offices of "Light" and the London Spiritualist Alliance will be closed on December 25th and 27th, and will be reopened on Tuesday, the 28th, but the Library will be closed until Monday, January 3rd, 1916.

NOTES BY THE WAY.

A materialist who, in the course of a debate, denied that matter could be moved without contact was reminded by his opponent of what happens when a piece of steel is brought into the immediate neighbourhood of a magnet. (How he came to overlook this familiar phenomenon is curious.) One is reminded of the point by some of the observations recorded in Dr. Crawford's remarkable series of papers now appearing in *LIGHT*, which deal with the movement of gross matter by those finer forces which are doubtless themselves material in their nature. There is, therefore, something to be said for the materialist's objection, but he should have expressed it differently. By "contact" he, of course, meant contact with matter of the same order. Had he said matter can only be moved by matter, as a general proposition, he would have been correct, only he would have had tremendously to enlarge his thinking, otherwise he would have been fairly posed by the question, "How, then, do you move your body about? Where is the matter by which movement is imparted to it?" For the movement of the body is as great a phenomenon as any marvel of the séance room, only it is such an everyday matter that we accept the fact without comment. We gaze in wonder at the levitation by psychic power of an object weighing a few pounds without stopping to think of the miracle of the earth weighing billions of tons resting lightly in space.

* * * *

The fact seems to be that all matter is moved through the medium of still finer matter, the ultimate cause being something beyond all human analysis, but always working through material sheaths. When we have pushed the inquiry but a short way we find ourselves landed in a difficulty, and our divisions grow hazy and inexact. Where does matter leave off and force begin? There are some suggestive remarks in Dr. Crawford's article in the present issue. After telling us that the electric bell associated with his contact-maker rang when it came into the stress-line in front of the medium, he says:—

I think they [the stress-lines] may be likened to tunnels somewhat laboriously cut through resisting material. Their basis seems to be physical, for I have actually felt the motion of material particles near the ankles of the medium . . . and I have

noticed during rapping that when my hand interferes with the particle flow—which seems to correspond with a stress-line—the rapping has ceased for quite a long time, and could seemingly only be re-started with difficulty.

Is it carrying the proposition too high to suggest that here we gain a hint of that line of continuity which connects the "spiritual" and the "material" between which the two schools of thinkers insist on drawing a line of absolute cleavage?

* * * *

The interesting correspondence on dreams, in the "Observer," was brought to a conclusion in the last issue of that journal. It was extremely interesting, as including a number of instances which seemed to call for a super-normal explanation. The reincarnation theory came up in a very bold and large statement by one correspondent, who claimed that the dream adventures of all the other writers could "be explained by pre-existence," which struck us as a distinctly rash generalisation. We were reminded of the opening words in "Notes of the Month" in the current issue of the "Occult Review," in which the editor remarks on the prevailing "craze" for accounting for all evidence favouring the hypothesis of reincarnation by postulating the theory of Race Memory. Certainly the theory of transmitted memory—hereditary mental impression—which is sometimes cited to account for cases given as evidence for reïmbodiment, is considerably strained and need not be worked so hard in view of other and more reasonable psychical interpretations. These do not involve the reincarnation idea, which we imagine Spiritualists generally will never accept until it is as well proven as the fact of spirit existence.

* * * *

In the "Notes of the Month" previously referred to Mr. Shirley gives two stories, explaining the first by reincarnation, but finding that theory difficult to apply to the second. The first tale relates to a young man who stayed at an inn in a village which he had never visited before. The room to which he was shown seemed strangely familiar, and he remarked on the fact to a friend who was with him, observing, "If I have really been here before I wrote my name with a diamond on the lowest window-pane of that left-hand window." The two approached the window, and there was a name, but it was the name of the young man's grandfather, the date showing that it was written when the grandfather was himself a young man. In view of what we have learned of sympathetic rapport between those on the other side of life and those on this, the reïmbodiment theory seems almost as little needed here as in the second case, in which a young woman saw in a sort of day-dream a person whom she took to be herself in the company of a young man who was carving a heart and initials on the back of an old tree. The place was the home of a distant relative, to which she had never been. The tree was found bearing traces of a heart and the initials of her father and mother. The father had, in fact, executed the carving on the tree when, as a young man, he was courting the mother.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 20TH,
WHEN AN ADDRESS WILL BE GIVEN BY
MR. PERCY R. STREET

ENTITLED

"A CHAPTER FROM MY PERSONAL EXPERIENCES."

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The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Feb. 17th.—"Immortality," by Miss Lind-af-Hageby.

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—Address (subject to be announced later) by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

NEOPLATONISM.

Dr. W. J. Vanstone's lecture at the rooms of the Alliance on Thursday evening, the 9th inst., covered in a deeply interesting fashion the lives and doctrines of the principal philosophers of the Neoplatonic school. He described Neoplatonism as a revival of the best of the teachings of Plato, Socrates, Aristotle, and Zeno. Naturally the principal part of the address centred around that worshipper of the beautiful, Plotinus (205-270 A.D.), from whose writings Dr. Vanstone quoted some fine passages. Much of his philosophy was epitomised in his last words, when after his travels he returned to Campania to die: "The Divine in me is struggling to go up to the Divine in all." The address covered the whole period of Neoplatonism, with allusions to the Alexandrian, Jewish, and Christian philosophic schools, to Ammonius Saccas, one of the founders of the eclectic system of thought, and the teacher of Plotinus, and a review of the teachings of the other leading Neoplatonists, Porphyry and Iamblichus. The lecturer did not fail to bring out the affinities between the teachings of these ancient sages and the spiritual philosophies of to-day. The psychic element was strikingly illustrated in the levitations and transfigurations of Iamblichus when in states of exaltation, and his teachings concerning the world of spirits. Dr. Vanstone, in the course of an eloquent summary of the essential principles of the Neoplatonists, said that their doctrine represented the cream of the philosophies of Greece and Rome, combining also the mysticism of the Egyptian, Chaldean, Indian and Persian religions. It was all permeated with the genius of Plotinus, with his great spiritual outlook on the universe and his teaching that thought was more real than sense, that God was Spirit, and His essence in every human soul.

ANSWERS TO QUESTIONS.—In consequence of the injuries which Mrs. Wallis sustained in her recent painful accident, which we regret to learn are of a very serious character, her place was taken at the rooms of the Alliance on Friday, the 10th inst., by Miss Violet Burton. The answers given by Miss Burton, under inspiration, to the questions propounded by the audience were marked by great clearness and a certain refreshing directness of style.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXI.—IMPACT UNDER TABLE BEFORE LEVITATION. PRELIMINARY INVESTIGATION OF SPACE BETWEEN MEDIUM AND TABLE.

During a research such as the one upon which I am engaged nothing is too trivial for investigation, no fact is too insignificant for notice, and nothing should be passed over which is in any way likely to throw light on psychic processes. While my experimental work has been in progress I have had reason to believe that the operators themselves have occasionally brought to my attention phases of phenomena which I would have otherwise overlooked, and I wish now to cite a case in point. In the course of the levitations over the compression balance described in article XIX, I heard a soft thud under the centre of the top of the table. This was just when a levitation was about to occur and before any pressure had been put on the balance. The sound seemed to me such as was likely to be caused by a broad column somewhat gently pushed upwards on the under surface of the table. I had not heard it before, and I made a few remarks on it to the members of the circle. At the commencement of the very next levitation I heard the same light thud again. The operators would seem to have been listening to my remarks and to have purposely reproduced the noise. The sound was quite distinct from the raps I have sometimes heard on the underside of the table—light, quick raps, which were produced anywhere underneath one's finger, wherever one liked to place it. So many results are tending towards the theory of a vertical pressure column below the table that I am bound to notice the above-mentioned phenomenon, trivial though it may appear when considered by itself.

AN ELECTRICAL TEST.

A friend constructed for me a very delicate electric contact, consisting of two pieces of flat clock spring, separated from each other by a distance of about $\frac{1}{8}$ in.; a piece of light cardboard about 3 in. x 3 $\frac{1}{2}$ in. was hinged at its top end to a flat piece of wood, and rested on the top spring; the contact was placed in the electric bell circuit (previously mentioned), and it was so delicate that breathing upon it strongly was sufficient to make the bell ring.

Experiment 43.

I placed the contact-maker on the floor under the table and asked for levitation. During the preliminary jerkings, &c., and also during levitation, the bell did not ring, which confirms the result of experiment 35, that upon the floor during normal levitation there is no reaction.

Experiment 44.—Preliminary investigation of space between medium and table.

The table was jerking about on the floor. I moved the contact-maker here and there in the air in front of the medium, keeping its surface roughly parallel to her body and perpendicular to any stress-line likely to come from her. At a certain spot, about 2 ft. above the floor, the bell rang.

I asked for levitation, and while it was in progress I moved the contact-maker about in front of the medium as before. At practically the same spot the bell rang again, and the table instantly dropped. The operators would not allow me to proceed with the experiment. They said the contact-maker was in the stress-line from medium to table.

I have some reason to believe that the establishing of these stress-lines is for the operators a difficult process, and that once formed they remain more or less *in situ* for the duration of the séance. I think they may be likened to tunnels somewhat laboriously cut through resisting material. Their basis seems to be physical, for I have actually felt the motion of material particles near the ankles of the medium (the stress-lines seem to commence at the wrists and ankles of my medium), and I have noticed during rapping that when my hand interferes with the particle-flow—which seems to correspond with a stress-line—the rapping has ceased for quite a long time and could seem-

ingly only be restarted with difficulty. In other words, the path had been obliterated. I do not think the particles of matter (for such I am assuming them to be) are the cause of the pressure which levitates the table. I think they are the connecting links which allow the psychic pressure to be transmitted, much in the manner that a wire is the path which enables electricity to flow.

VERIFIED DREAMS.

Mr. Reginald B. Span, of Torquay, sends us the following account of a recent experience in connection with a dream conveying information which was afterwards verified. There was a pleasant humour in the way the dream personage communicated his news :—

About two weeks ago I dreamt that an old friend, a Mr. W—, whom I have known for many years, met me in a country road, and coming up to me said : "Ah, Span, I am glad to see you as I have been wanting to tell you that I have got into the sunshine at last." Thinking that he referred to the Riviera, which he was in the habit of visiting in the winter, I replied that I hoped the better climate would do him good (he had not been well for some time). He chuckled delightedly and, rubbing his hands together as he did when pleased, said : "No doubt about that—no doubt at all !"

¶ I then said, "How is it you're no longer deaf?" as for years he had suffered from defective hearing, and when last September I stayed at his house at Salcombe, S. Devon, I was obliged to use pencil and paper to carry on conversation. He laughed again, and replied : "Ah, that's the effect of the better climate."

I was astonished at his appearance, as he looked many years younger, was "well groomed" and smart-looking, and had on a brand new suit of grey tweed. I said to myself, "Fancy old W— coming out in a smart suit! This is, indeed, something novel." He had, in fact, always been very careless about his personal appearance (the effect, I believe, of his religious beliefs; he was a Plymouth Brother). When last I saw him, he told me that he hoped to be in the sunshine by the end of November—meaning his favourite resorts at Cannes or Nice—and would risk the German submarines to reach a better clime, as he was tired of the grey skies and damp of England. He then went to Swansea to visit relations, and wrote to me from there to say he was not at all well, and was returning to South Devon.

This morning I heard from his old housekeeper at Salcombe, telling me that her master had passed away two weeks ago—about the time I had this curious dream; so he got "into the sunshine after all," just at the time he expected—but it was the eternal sunshine of the "Summerland."

Mrs. L. Birnie sends the following story, one of the many supernormal episodes connected with the war :—

I should like to narrate a dream which came to the nurse of my little grandchild. On February 15th last she told me that she dreamt she saw my soldier son (she had never beheld him in the flesh but only seen a photograph of him). He was in a train with others, and in her dream she was trying to keep me back from seeing him, for his mouth was full of blood. He asked her who she was, and she tried to explain that she was his nephew's nurse (the child's mother was his half-sister who had died fifteen months before). On February 17th a War Office telegram was received saying that my son had been killed on the 14th but giving no details. A few days ago I got a letter from a prisoner of war, the sergeant of my son's platoon, telling me he was with him when he passed away, and that he was shot through the chest.

ANOTHER VETERAN PASSES.

Another of the veterans has passed from our midst in the person of Mrs. Maltby, whose association with Spiritualism as a worker goes back to the year 1869. Mrs. Maltby was in her eighty-eighth year, but, like others of our aged adherents, retained her health and activity in spite of her years, for only last month she presided at a stall for the sale of her own work at Brighton, where she resided. Her transition occurred on the 9th inst. Her daughter, Miss E. A. Maltby, writes :—

She was beloved by all who knew her. She loved all, and her last thoughts were for others. She led a most unselfish life, and to mourn her would be a mistake.

That is truly so. All those who knew her will cherish her in their memories, and be glad that, with others of our Old Guard, she has passed from a world torn and distracted with war and all its miseries.

MEDICAL STUDENTS AND PSYCHIC PHENOMENA.

Mr. H. Ernest Hunt is to be congratulated on his able handling of a difficult subject in unusual circumstances, when on Friday evening, the 10th inst., in response to an invitation from the Students' Club at Charing Cross Hospital (Medical College), he addressed the students there on the subject of Hypnotism and its relation to Psychic Phenomena. Mr. C. J. Marshall, M.D., F.R.C.S., occupied the chair.

Mr. Hunt, at the outset, disclaimed the idea of giving a formal lecture, he intended merely a few remarks on a very large and far-reaching question. Discussing the subject of mesmerism as discovered and practised by Mesmer—who brought the matter into some disrepute by his regrettable eccentricities—he showed the differences between Mesmer's method and that of the later practitioners who introduced the system of suggestion. Under Mesmer's method, which involved the communication of some physical effluence, the subject occasionally revealed the clairvoyant faculty. Braid, however, who substituted suggestion for the old method of making passes, while he induced the hypnotic state, did not evoke clairvoyance in the subject. The hypnotic state undoubtedly set up a new set of conditions in the person hypnotised, and the subconscious mind, in which the memory was perfect as regarded the whole life experience, came into play with astonishing and sometimes unexpected results. It was found that in this state the subject could do many things of which in his normal state he was incapable. In the speaker's opinion this was because all the powers the subject showed were actually in existence within him, but were latent and inhibited, by reason of the adverse auto-suggestion of the individual himself. There was nothing particularly abnormal in hypnotism. It was merely an extension of the normal faculties which rarely had full play, the average man but seldom exercising all the powers he possessed by reason of the limitations which he unconsciously imposed upon himself. Under the stimulation of new and stronger suggestions, these powers were elicited, the self-suggested restrictions under which the subject laboured at normal times being removed.

After developing this side of the subject, Mr. Hunt proceeded to the question of psychical faculties, clairvoyance and other supernormal extensions of the ordinary powers which were occasionally associated with hypnotic experiments. He also dealt with cases of spontaneous development of such faculties, and illustrated his remarks with several interesting examples which had come under his notice—instances of a kind which are generally familiar to students and investigators of psychic science. Dealing with the subject of the aura, he referred to Dr. Kilner's well-known screens and the discoveries which the doctor had recorded regarding the results observed by their use. Having covered the principal points arising out of the subject, Mr. Hunt remarked that he did not wish anyone present to accept his *ipse dixit*. All should investigate for themselves, and he indicated some of the methods by which the inquiry might be pursued. It may be added that amongst the branches of psychic phenomena which he indicated was the rare one of materialisation, and in this connection he cited the results recorded by Sir William Crookes and Mr. Gambier Bolton. He also alluded to the experiments in the investigation of psychical phenomena carried on by Dr. Crawford as recorded in these pages and to the "magnetic medium" devised by Mr. David Wilson.

A considerable number of questions were addressed to the lecturer at the close, and with these he dealt with admirable readiness and resource. The audience gave him an interested and attentive hearing, although to many of them the subject was entirely new and the claims made naturally challenged all the teaching of their past experience.

Dr. Marshall having expressed the acknowledgments of the students to Mr. Hunt for introducing them to a new and strange field of inquiry, the proceedings terminated.

PAMPHLET PUBLISHING FUND.—The Council of the L.S.A. acknowledge with thanks several donations towards the cost of publishing the pamphlet by Miss H. A. Dallas.

SPIRITUALISM AND THE CHURCHES.

Mr. Ernest Meads writes :—

Our attention is continually being drawn to the points of difference between Spiritualism and Orthodox Christianity. Spiritualism of necessity teaches no definite creed, since the laws of love and affinity cause men to receive communications from spirits in tune with the spiritual and mental state of the mortal inquirer. It is the common failing of men with a scientific training to ridicule or at least to depreciate Faith—in other words, to ignore the finer in favour of the grosser and more material expression of the spirit, the true man.

The Christian Church rests upon communications from the spirit-world, and what were the great prophets of the Hebrew dispensation but mediums of the highest and most spiritual development? And if, as I believe, the Founder of Christianity was Divine Man, it is surely most unscientific for us lesser beings to attempt to measure the greater by the limited knowledge of laws which we at present possess.

It is unreasonable to assume that we know all the mystical laws which govern spirit-intercourse and influence; surely there are yet many more to be learned.

The history of the Church presents a long line of highly developed psychics, who disregarded the material in order to fling themselves unimpeded into the quest for truth and the development of their spiritual natures; they were, every one, in close contact with the spirit-world, and present a singular uniformity of faith in essential matters, though naturally differing in such details as forms, ceremonies, rituals, and verbal formulae. Is it reasonable to believe that these men, who thus sold all to obtain the pearl of great price, found error, whilst we, who are given to discard those favourite virtues of the old saints, humility and self-denial, are rewarded with pure truth? To imagine thus is surely folly.

I claim, then, that if the Holy Master be indeed the *Divine Man* (foretold in Egypt as Osiris, and in India as Krishna), it is unscientific to assume that He, coming from above, must enter upon the stage of earth-life through the same door by which we ordinary mortals enter.

In my personal experience, after twenty-five years' devotion to the subject, I find myself more and more in tune with the most enlightened orthodox Christian, although with modified views of vicarious suffering, heaven and hell, as I advance in knowledge and experience of Spiritualism. It is time, surely, that the Spiritualists outside the Church ceased to express rigid opinions, and recognised their many and important points of contact with it. They should practise that breadth of view, the want of which they deplore in the Christian Churches.

If the Spiritualist is capable of love, humility and faith towards the Master and His saints of whatever creed, he can with patience get such information from them as will far outweigh the opinions of the greatest mental experts of the physical world and bring peace to his soul. It has been done and is being done.

A GUARDIAN SPIRIT.

Mrs. M. Ethelwyn Hall, of Muswell Hill, sends us what she naturally—and, as it seems to us, very reasonably—regards as a proof of the kindly care exerted by our friends on the other side. A few days ago, her little boy being nervous and worried over some of his lessons, she walked with him to school. After bidding him good-bye, and while hurrying to her work at a local hospital, she mentally asked an Indian spirit friend, who sometimes influences her, to stay with the lad and help to soothe his mind. Arrived at her destination she at once forgot the incident. In the late afternoon she went to meet her son on his way home, and his first words were: "Mother, I have something wonderful to tell you! While Mr. H— was giving us a lesson, I suddenly saw a big Red Indian man standing between him and me, but no one else seemed to see him, for I looked round and they were all going on with their work. He was there for a long while and I saw his feathers and his hands, but his feet I could not see as there was a bright light all round him, and suddenly—he was gone." Mrs. Hall noticed that although pleasantly excited at such a visitor the child was no longer nervous, but seemed well and happy. She adds:—

"I have not been in the habit of talking of my psychic experiences in front of the child, and as far as I know had not mentioned the existence of this Indian in his presence; but being given this opportunity I explained the matter simply and naturally, and it was received in the same manner, and the subject has not been referred to since. I could not help contrasting the child's faith and satisfaction in this proof of such watchful love with the smiling incredulity of an adult to whom I told it that same evening—who with the magic word 'telepathy' closed the subject."

THE REALITY OF THE UNSEEN.

By LEWIS FIRTH.

Amidst the clash of ideals and the struggle to live, there is a body of thinkers who are determining, to their own satisfaction, the realities of an invisible order of existence.

The knowledge derived from intellect is amplified by the older faculty of intuition as well as by those recently rediscovered psychical powers. This extra-terrene knowledge is opposed to the views of many well-known psychologists, who affirm that the whole world-order of ideation arises from the data of sense-perception—a gratuitous assumption which can be easily disproved by any psychically-endowed person.

We are not justified in affirming that the immediate knowledge of sense-perception and ideation correspond. There appear to be two realities—the reality of an external order, which we know through sense perception; and an internal order, of thought and conception. These two apparently and, perhaps, actually distinct orders of reality have divided the West from the East, and have contributed material from which two distinct philosophical schools have arisen—viz., the realistic and the idealistic.

An incalculable injury has been done to the cause of truth by physiological psychologists in so far as they have banned evidences for an unseen reality which enters into consciousness independent of sensory experience.

In the last analysis reality is neither thinking mind nor ponderable or imponderable matter, but is that which precedes birth, and which persists beyond the change called death—the life of everything.

This encourages one to state the grounds for a reality which, to the majority of minds, belongs to the domain of imagination rather than to that of actual facts. Our civilisation is very little, if any, in advance of the savage in its knowledge of the realities of this unseen order of life. It is true, the savage peopled the under and over-world with uncouth forms, but they were not one whit more childish than many of the present-day materialistic conceptions of the life beyond the tomb.

Let us commence our study of the unseen by familiar examples. Such phenomena as light, heat, gravity, chemical affinity, molecular cohesion, electricity and magnetism are due to a force, or forces, which belong to an unseen order of reality. If we observe germinating seeds, or the phenomena of cell division, we are only observing effects, the causes of which are absolutely beyond the discernment of our finest sensory perceptions. If we ascend in the scale to such phenomena as thought and will-force we are bound to admit, if honest, that we are confronted with an order of reality that transcends sense-perception.

We are dependent upon symbols, as language, to express to our fellows a modicum of our thought-world. I am conscious, whilst penning these lines, of thoughts hovering round the fringe of the subject, which, if I permitted them to occupy the centre of consciousness, might do violence to the subject. I do not see them as I see a tree or a horse, and yet I have perceived by an inward process of the mind their presence. I do not feel them as I feel the kiss of my child, but as to their reality—why, they are of the very essence of my existence. We do violence to truth if we deny them a place in the temple of knowledge.

Take another example, the familiar word "love." We cannot define, measure, see, or weigh it. It belongs to the categories of the unseen. In all probability it is the most potent force in the universe. Like faith, it has removed mountains. It knows no limitation but the object of its love. It is often bestial and ignoble in its expression. It has scaled the highest mountains, and entered, in search of food for the mind, into well-nigh inaccessible regions of the earth. It has stood by the bedside of sickness, indifferent to the demands of its own body, whilst the object of its love was often unworthy a moment's consideration. How often have we said that love is blind, lacking discernment and direction?

'Tis passion, not love, that has veiled the eyes of Cupid. 'Tis love that some day will create a finer symbol, when the passion for possession is transformed into the whole-souled desire for the spirit of loving service to an ideal.

This love, which all have felt, does not arise from the complexity and instability of nerve-cells or fibres, but uses these as tools to carry out the purpose of existence. It is the chaste soul which enters into its presence, and feels, knows, and discerns its wondrous power.

The whole gamut of natural phenomena is absolutely dependent upon the unseen world of *noumena*.

Every seed—vegetable, animal and human—in its early stages of development into the perfect form, is an example of forces at work absolutely beyond the ken of our finest perceptions. When the form emerges from the womb of Mother Nature, we are not one whit nearer the discernment of the invisible power which carries on the complex functions of absorption, assimilation, movement, growth, reproduction and will.

All our intellectual strivings for knowledge, our desires to discover truth and final causes, are the workings of an unseen reality which uses the forms of the external world to breathe its messages of a Divine order to all. The majority of people have utterly failed to grasp the truth that the things we see and handle are only, at best, indifferent copies of originals which were first created in the invisible workshop of the soul.

Many of life's problems which at present are insoluble in the realms of science, philosophy and religion, will be revealed to us as the workings of invisible causes which not only incarnate in the external world but literally transcend it. Here we see the form, there we intuitively discern the essence. Mind, will and soul are terms expressive of an unseen reality which has not yet revealed the majesty of its power, even through the most perfect form.

But apart from the familiar and the obvious, many there are who are conversant with a plane of life whose phenomena are beyond the highest powers of sense-perception. Into their minds a knowledge is inbreathed which either arises from the unplumbed depths of their complex individuality, or bears the hall-mark of ex-carnate guidance. We are surrounded, whether we know it or not, with what is, to our senses, an invisible universe. We are "encompassed about with a cloud of witnesses" whose reality none but the ignorant will deny. They inspire us to lofty effort, but some of them may at times drag us down to the nether regions of hell. We invite these, perhaps unconsciously, to work out our ruin. Their infernal desires have not yet burned out, and they seek expression through the instrumentality of some incarnate soul whose desires are centred in sensuous experience of a carnal nature.

Like the moth, they are attracted to the lurid flames of passion which surge within the physical form. They wallow in the emanations which pass over into the spiritual body, and which arise from disintegration of the gross elements taken to supply our physical needs, as well as from the unholy and lascivious thoughts constantly entertained.

If passion, like a beacon-light, attracts unseen vampires, then purity, high motives and sound minds attract not only the pure in heart from spheres supernal, but also—more often than we are aware—darkened souls, in chains of their own forging, who receive their first impetus to progress and turn their faces towards the eternal light. Chaste souls draw near to the sorrowing ones of earth. They inspire the student, searching for knowledge, to follow the truth wherever it leads. They enter the death-chamber and conduct the liberated soul to its unseen abode. We are indebted in a thousand and one ways to those invisible helpers from the hinterland of life.

Visions, trances, spiritual illumination and forms of mediumship all bring to the world their priceless knowledge of an unseen reality. But whether or not we are prepared to reconsider the advisability of regarding the forms which we perceive in visions as of only slight evidential value in relation to the continuity of life, is a matter for careful consideration for students free from dogmatism. Beyond the philosophical interpretation of the evidences for an unseen life, we cannot doubt for one moment that in our visions we are encountering planes of reality which, to the psychically susceptible individual, are as real and often more vividly impressive than the things of sense experience.

A RECURRING DREAM.

A correspondent, "Pomona," sends us the following description of a house which she frequently visits in a dream. In the "Observer" recently a dream-scene described by one correspondent was recognised by another. "Pomona" thinks that some reader of *LIGHT* may possibly recognise this:—

The dream is laid in an old, uninhabited house, I should imagine. I myself am never taken into any part save two rooms, but I believe the house to be old, and it is empty. I find myself suddenly in a very low room, with a long, low, lattice-paned window at the far end, which looks out on to an orchard. You can lean out of the window and touch the trees underneath, and I always have a feeling that they are apple trees. It is a wonderful orchard, and I think I could find my way about in it blindfold, because I have looked out on it so often. There is a low, broad sill, almost a seat, inside the window, and the small square panes themselves are of a peculiar bluish tint. I find myself in this room first, looking out of the window, but have no recollection of entering any house or walking up stairs to it. But I walk out of this room into another. Both the rooms are back rooms and look out to the orchard, and I never see the rooms or the doors of the rooms which must lie to the front of the house, and which I most certainly should see if I walked along the landing in the ordinary way. This second room is unusually lofty. The walls are old oak panelling for about 5ft. up all round; above that they are smooth and a pale orange in colour. The window is over to the left and is very high and narrow, and *not* lattice-paned. In the far right-hand corner is an enormous press or cupboard, which is like a little room. This does not go up to the ceiling; there is a space on top. In the wall opposite the door by which I enter is a curious, narrow, tall oak door, with three steps leading up to it. This door is always open, and leads into another little room, also with orange walls. I never enter here, but stand for a moment in the large room, where every time I am impressed in some mysterious way with the idea that a mother used to sleep in the large room and that a child, I believe a boy, used to sleep in the little one opening out of it. The dream is always the same and I cannot account for it.

EVER AT HAND.

Dr. Horatio Dresser, writing in "The Nautilus" on "The Laws of Divine Healing," says:—

There is a sense in which everything we would be, everything we need to make us morally and spiritually well, to give us power over the physical organism through the mind, is already true, and merely waits to be seen. God as eternal spirit is here now, man as finite spirit is here in a little spiritual world of his own, existent in the great cosmos of spiritual beings. What we most eagerly long for and need is already here, already real and true in the inmost sense. To turn to the inmost is to put the soul in accord with this the eternally true. Hence one dwells on the divine ideal of health, harmony, and freedom; one turns in thought to the divine peace, the infinitely tender and all-loving heart, the all-comprehending wisdom. One thinks of the Divine Life as encompassing our own, hence of the Divine Mind as knowing all that we see and far more, knowing it all in relation, consequently not as mere experience, sorrow or suffering. Nothing is lost that is real, even for the natural man in rude contact with rock or tree, with heat or cold, or the fury of the whirlwind. What is gone is the merely external point of view, with the misconception that grew out of it. The whirlwind is still there, and the voice of God is heard therein, but it is now "the still small voice" that affords the central clue.

THE attention of Secretaries of Societies is directed to the notice above the reports of Society Work, and of readers generally to the notice at the head of "Notes by the Way."

THE MOTOR AMBULANCE FUND.—The "Two Worlds" of the 10th inst. records the amount of this fund as over £681, sufficient to supply four fully-equipped ambulances, any surplus being devoted to additional surgical appliances. It is indeed, as the journal remarks, "a splendid achievement," and Mr. J. J. Morse, who carried out the work, and Mr. W. H. Evans, who first proposed the fund, are to be heartily congratulated.

LETTERS which reach us from time to time show that *LIGHT* penetrates into the remote places of the earth—the depths of the Australian Bush, the barren solitudes of northern Canada, and other regions as yet unsettled by civilisation. Even America, which is reasonably well supplied with psychical literature, shows a growing interest in this journal, not unconnected, perhaps, with the telegraphic and telepathic discoveries recorded in these pages.

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DREAMS AND DREAMERS.

The subject of dreams, after forming the material for a correspondence in a weekly contemporary, has managed to communicate itself, doubtless by a sort of contagion, to other journals, and many and various have been the theories put forward to account for those dreams which appear to defy the usual materialistic explanations. One matter-of-fact observer, discussing the matter with us, remarked that he could not see why external causes which adequately accounted for the majority of dreams could not be legitimately presumed to account for the whole of them. We replied that while this would undoubtedly simplify the work of the student and afford ease of mind to the rationalistic philosopher, it was a quite impossible presumption. The hard facts of our own experience and that of thousands of others showed that dreams were of more than one order. Nature, in fact, is always sublimely indifferent to the materialist's rules of logic and consistency. When by the laws of the game (as intellectually administered) she ought to do a certain thing she is as likely as not to do something quite different. Probably that is why we always think of Nature as feminine!

Musing on the subject afterwards, we recalled some examples of dream experiences which appeared roughly to typify the various classes. There was the case of a man who had a recurring dream of going through the ordeal of capital punishment—we forget whether it was the rope or the axe, and the point is of no consequence. He observed that this dream always came immediately before the attack of an illness to which he was subject. Here the cause seemed to us to be clearly physiological—the internal organs were sensitive to the approach of the malady before the external symptoms appeared, and made their condition known to the subconscious mind through its interior avenues.

Then there was the case of the friend who told us of a wonderful dream of a visit to a mighty cavern which some unseen companion told him was known as "The Cave of the Winds." He was tremendously impressed by the experience, which he held to be of a psychical origin, and discoursed delightedly on the romantic name of the dream cavern. Some time afterwards, while turning over the books in his library we came across an illustrated volume containing a picture of a great cavern. Underneath were the words, "The Cave of the Winds." He was rather crestfallen when we drew his attention to it. He admitted that he must have seen the picture at some time

but it had quite passed out of his memory. The incident pointed to the danger of arriving at hasty conclusions in these matters.

A third example—also within our personal knowledge—was the dream of a man who went through a series of adventures so delightful that he woke in a state of transport and tried to recall his experiences. Almost the only thing he could recollect with any clearness was that in his dream he caught sight of his face in a mirror and noticed as a curious fact that his hair had grown youthful and displayed two different shades of colour! On relating the dream to his wife she at once admitted that during his sleep she had, with wifely solicitude, treated his ageing locks with a little hair restorer! Here we see an example of a dream in which an external fact became known to the mind through other channels than those of the waking consciousness. There are thousands of such instances, clearly outside the province of the hard-and-fast materialists, and yet not requiring a purely psychical explanation.

And now we come to a dream of a type before which all the theories of the materialist must break down.

Some years ago a friend interested in the supernatural side of life told us of a dream which in some respects was so unlike the average dream that it made a great impression on his mind. He noted that it occurred when he was in a state between sleeping and waking and that he awoke from it with a curious shock. In his dream he was in a village which he somehow recognised as being in Scotland, although he could not identify it more closely. Here he found himself in conversation with a native of the place who appeared to act as guide, and who invited him to descend a coal-mine in the neighbourhood, and the descent was made amid the rattle of machinery. After that his conductor took him to an old thatched cottage, where he was hospitably received by some aged women, who he understood were related to the man who accompanied him.

Now this dream, while it was not—as will be seen—fulfilled to the letter, was yet singularly verified some months later when our friend was called from London to visit a Scottish mining village in the course of his work as a journalist—a totally unexpected journey. Here, he tells us, he met the man of his dream—a friendly collier, who accompanied him round the place and expressed a desire to take him down into a coal mine. That, however, it being a mining holiday, proved to be impossible; nor was it this man but another who took the visitor to the old thatched cottage and introduced three venerable women, his aunts, with whom he lived.

It was a clear case of prevision, and the discrepancies we have noted are full of significance, showing that an event in the future is not absolutely predetermined but may be modified by circumstances. We commend the point to the attention of the fatalist.

That little phenomenon of the shock which often accompanies the awakening from a trance is, by the way, worth the attention of students of psychical states. Most seers are familiar with it. An author of great celebrity who does not disguise his antipathy to psychical research recently gave us an account of a curious vision he had seen while in a trance-like state, from which, as he was particular to observe, he had awakened "with a jerk," thus bearing unconscious testimony to a peculiarity of the genuine trance. He, too, was a believer in prophetic dreams. But to investigate them scientifically and reduce them to ordered knowledge—this to him was a kind of sacrilege! Like Keats, he did not want the rainbow analysed, lest its beauty might be destroyed. But the

beauty of Life is more than skin-deep. We penetrate the world of dreams only to find ourselves in a region of dreams higher and more radiant. As Sir William Crookes has so finely said of Nature: "Veil after veil we have lifted and her face grows more beautiful, august and wonderful with every barrier that is withdrawn." "John o'Dreams," then, need have no fear of Science. If his visions are true and real they will be proof against all the corrosive acids of the analyst.

THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION.

By E. WAKE COOK.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, December 2nd, at the Salon of the Royal Society of British Artists, Mr. H. Withall, acting-president, in the chair.

(Continued from page 596.)

FORMS OF GOVERNMENT AND THE FUTURE OF WOMEN.

Turning to the future, prophecy is beggared, as history offers few or no guide-posts in such an unprecedented situation; but a few points stand out as in lightning glare. There can be but one ending to this awful war; and the Allies are showing a magnificent determination not to be fooled into a premature and suicidal peace. The war is a colossal surgical operation to cut out the rottenness which was eating into every European State; and the question is as to whether the knife will cut deep enough to get at the mass of anarchism in our midst which threatens to paralyse Government on the smallest provocation, and which, by strikes and restriction of output, was, until recently, constantly paralysing our efforts to meet our vital needs.

The objects for which we are fighting, the destruction of aggressive militarism and the freedom of the smaller nationalities, have been so admirably put by our leaders that nothing need be added, even if it fell within my province to do so. One thing is certain, that never again must one man be allowed to wield such awful powers as those grasped with such fatal fanaticism by the arrogant Kaiser.

On the other hand I, personally, hope the nations will not rush to the other extreme of Republicanism. A strictly limited Monarchy is a far better form of government, at all events for us, while we suffer the demoralisation of Party Politics. It is a great gain to have as head of the State one thoroughly trained for the post, outside of, and high above, party. As President of a Republic a good man is elected, but he is necessarily an amateur untrained for the exalted post. He is chosen by the underground machinations of Party organisations, and is subjected to the vilifications of the party press, and the "influenza" of a general election. He has more power than a constitutional King, yet he has always to keep his eye on the party machine; and thus the benefits of putting the best man at the head of the State are neutralised. Then when a man has become trained for his work, and has gained the experience needed for the responsible post, he is shunted, and another untrained man is put in his place by the same corrupting agencies. The French system is, I believe, better than the American. Theoretically I was a Republican until the first Jubilee of Queen Victoria. Then when I saw that magnificent assemblage of representatives from all parts of our world-wide Empire, met to express their affection and loyalty to the "Great White Queen," I suddenly saw the enormous advantage of having a permanent centre of such an Empire to focus all those feelings of devotion, which could never be felt for a party politician manoeuvred into the limelight for a few years and then returned to his original obscurity.

The only other abstract political question I dare touch on is the Woman Question. I have always held that the State which does not avail itself of the quick brains, the intuitions, and the energies of its women is the poorer to that extent. (Applause.) So I think they should have power in the exact ratio of the responsibility they can take. In new countries where the sexes

are fairly equal in numbers the problem is greatly simplified. But where, as in Great Britain, women are in a commanding majority, the case is radically altered. No one will claim that women could take the responsibility of running our Empire, and administering the affairs of the myriads of diverse peoples of India and elsewhere, and of policing and protecting the whole. So to give women the controlling power where they cannot take the responsibility would be a grave betrayal of trust, which no man should think of making, and no woman should think of asking him to make. The claim for equality of voting power with men may be theoretically just between men and women personally; but as regards the whole it would not be just equality, but an unjust inequality where the majority would have the power while the male minority would have to bear the heavy responsibilities. A way out of the difficulty occurred to me some years ago, which has since been suggested in Parliament. It is that men should obtain the vote on becoming of age, while the women should not receive it until they are twenty-five or twenty-six, or whatever age is necessary for keeping a fair balance of voting power on the registers. This would be a workable and a generous compromise, as it would give women rather more power than responsibility in all those questions in which sex counts. Peace between the sexes is the most essential of all forms of peace, and one form of it may be attained by some such scheme as that now suggested.

Many of our most ardent pacifists are fighting in this war under the impression that it is to end all war. But war will only cease when it has done its rough disciplinary task, and the great World-Purpose is achieved. Its purpose is to prevent peoples rotting in luxury and sloth, or from falling below their best endeavours, or from fighting among themselves. It necessitates discipline, organisation, the first and most sacred duties of citizenship, National Service—on the Swiss principle, not on the Prussian—resisting wrong, not committing it. It is useless to contrive pretty little schemes of what we should like; our business is to read Nature's purpose, or, to put it in religious terms, God's will. That is, as I have said, to organise the whole of mankind into one vast Brotherhood. To this end all peoples must be linked up and made to keep step. While barbarism exists civilisation is tainted by it and held back from its higher tasks; and all dozing peoples must be awakened, all backward peoples brought under the tutelage of the higher and more advanced, until they are educated to keep step, and take their proper place in the world-wide organisation. When these objects are achieved war will cease; but not till then. Leaving the great general principles and turning to the concrete instances, we descend into the region of mere opinion, in which it is the unexpected that happens. But we can rest assured that if Germany is brought to her knees, as she must be, we shall have no such war as this for generations. Germany's victory over poor little Denmark, then over Austria, and then over ill-prepared France turned her head. She became puffed up with military pride and ambition, and thought she could go on conquering and to conquer until she had the world at her feet. If the Germans fail in this their supreme effort, the pride-bubble will be pricked, and their awful losses will prevent them indulging in such nightmare dreams again. Then we must remember this was Germany's last chance. The Russian Colossus, with its bigger population and quicker increase, will emerge from this conflict relatively stronger than ever, and will be able to hold reviving Germany in check single-handed. This will be the best guarantee of peace in that quarter for many years. But there will probably be many smaller wars until the whole of the white races are welded into unity by the awful pressure of the awakening of the even greater Colossus of the Far East.

NEW SOCIAL FOUNDATIONS.

While we may expect a long peace from the cessation of such wars as the present, peace will no sooner be concluded than we shall be faced by a veritable Thirty Years' War of another kind if we are not wise betimes—I mean the war between Capital and Labour, which will nullify the benefits that we ought to obtain from the present war to recoup us for our fearful losses.

Now it stands to the credit of Andrew Jackson Davis, the father of modern Spiritualism, that he accurately diagnosed the

lurking disease in all our institutions, showing that they rest on wrong foundations. In that marvellous first book of his, "The Principles of Nature: Her Divine Revelations," he exposed the weakness in existing institutions, and pointed out the remedy. The weakness is that men's interests and their duties are in direct conflict, and the problem is to make interests and duties agree, and so remove all temptations to dishonesty. Had the solutions he formulated sixty-eight years ago been carried out, all these questions would have been settled with no friction, no political agitation, no fidgety Governmental interference. He laid down the principles which have since turned Denmark from a poor country into a rich one, and have done more for Ireland in a few years under her greatest benefactor, Sir Horace Plunkett, than centuries of political strife. In *LIGHT*, three years ago, I expounded these teachings of Andrew Jackson Davis under the title "Spiritualism as Social Saviour," and I have since touched on them in my recent articles on "The Great Problems Raised by the War," so I will now say but a few words to put the matter in my own way.

Before we can greatly improve the moral and spiritual conditions we have to improve the material conditions, and by machinery rather than preaching. The driving forces of humanity are as constant as is the material force of Niagara, which has been raging and thundering in impotent tumult since the world began, awaiting the harnessing of its terrific forces which have been so long running to waste. The engineer comes and with his machinery converts these wasting forces into light and power. So the ever-flowing human forces have been wasted in confused struggle, awaiting the social engineer who will convert them into light and power. To preach against these forces is as futile as to try to dam Niagara. Throughout, as Davis says, men's duties conflict with their interests; to make interest and duty coincide is the first step in Harmonial Reconstruction. The wage system which gives the workers no pecuniary interest in the results of their labour is rotten to the core, and leads to endless conflict, strikes and lock-outs, the demoralisation of the limitation of output and the grading down of all workers' energies to the level of the lowest. Some form of co-operation or co-partnership is absolutely essential if we are to escape this morally and materially devastating Labour war. The difficulties are very great, but they *must* be overcome; the alternatives are Syndicalism and chaos. Men must be to some extent their own capitalists, must be co-partners or shareholders in every business in which organised labour is employed. By this means the workers' duties and interests would agree, Labour wars would cease, and the workers themselves might be trusted to deal with slackers.

Co-operation, which was at first confined to distribution, is now being successfully applied to nearly all forms of business, and its progress is the most hopeful sign of the times; but that progress must be greatly accelerated if we are to escape an Armageddon between Capital and Labour.

After the war we must not only scientifically organise our labour power, we must also organise our brain-power as well. This problem has been partly solved in some of the model factories of America. I once made a trip to the States specially to study this beneficent system, and the first to adopt it has been well called "A Five-Thousand Brain-Power Organisation!" This saving system would meet a crying need of our own, but we have no editor alert enough to see the significance and value of it. Look around, and you will see the enormous number of publications which, to aid their circulation, run what is really a form of lottery, the giving of valuable prizes for all sorts of competitions; many mere guessing exercises, others involving skill or ingenuity. These lotteries meet a need of human nature for some little excitement to relieve the monotony of the daily round of toil, some lurking expectation that beneficent chance will bring a prize, some chance addition to the regular income. This is but a milder form of the mania which takes men and women to gambling halls, to betting stands, or to plunge in the larger gambling of the Stock Exchange. Abroad this need is met more fairly by Government lotteries, which are a fruitful source of revenue. Now nearly all these things are quite useless, and often pernicious, taking people's thoughts and brain-power away from their legitimate occupations, which seem dull and dreary com-

pared with the excitement of these competitions and games of chance. They are a waste of time, and a waste of emotions as well, as the joy of one prize-winner is dearly paid for by the disappointment or chagrin of the hundreds, or thousands, of competitors. This general need for a little excitement can be met beneficently by the "Suggestion System," the giving of prizes for the best suggestions that will improve any department of the business in which the competitor is engaged. This at once focusses all the brain-power of the worker on the business in hand, instead of employing it on useless outside things to the detriment of his daily work, and it is a great stimulant to the inventive and organising powers of the worker. The prizes are distributed at great social gatherings—indoor meetings in winter, out-of-door fêtes in summer—and the winners have the additional pleasure of being the heroes of these occasions. The unsuccessful ones have all been benefited by the culture of their brains in useful directions; the business gains greatly, and the manager's attention is at once drawn to likely workers for promotion. For revenue purposes a tax should be levied of at least one-fourth on all prizes offered for racing and all forms of useless lotteries and competitions, while the invaluable Suggestion System should go free.

While we organise our brain-power for business, we must organise it throughout the whole Empire for the benefit of the whole. We must call the wisest from our over-sea Dominions to our councils, so that we are not hampered and handicapped by our old battle-cries which are discredited by the rest of the world.

THE LESSONS OF THE WAR.

Before turning to the more congenial side of our subject, I should like to summarise what *should* be the Aftermath of the War on the material side, which so vitally affects the spiritual. The world's task to-day is organisation in all its forms. Organisation is the foundation of civilisation, and the great end of all endeavour is to organise mankind into one vast body in rough analogy with the human organism, which is God's masterpiece of organisation on this plane. That is the world-purpose, for the carrying out of which we should shape all our larger endeavours. Nationally we should scientifically organise the State and all its forces, as we have organised our magnificent navy. The ideal should be all-round development of *all* our resources, material, mental, moral, and spiritual. Efficiency and discipline should be our watchwords. One of the profoundest truths ever glimpsed by the searchlight of genius is that the whole universe is built on a *musical* foundation. Andrew Jackson Davis has developed this thought more scientifically and poetically than anyone, and his masterwork is called "The Harmonial Philosophy." Harmony, not equality, is the true principle of communal life. Equality (with the exception of the equality of all before the law, and the equality of opportunity) is a great fallacy leading only to stagnation and decadence. It is nowhere found in Nature, and is as impossible as it is undesirable as a principle of action. In music, in harmony, the notes are not all of one equality of pitch, but every note is so placed as to give the greatest support and value to every other, and to receive the same support and value from all the others. So in scientifically organising our State we must not level down to the lowest capacity, but institute a universal and just system of promotion, so that a man starting fair should gravitate to his true position, as we are told they do in the next world. Every one should rise in exact accordance with his ability, goodness, and worth, and his service to the State or to the world at large. Everyone should thus attain the position to which he is entitled, and in which he can render the greatest service; and those rising to the top should be the true aristocracy of worth, and should gradually replace the plutocracy of money and the aristocracy of birth. That is manifestly the great working principle which carries its own dynamic.

Our writers seem to anticipate a new heaven and a new earth after the war, and that human nature will be greatly changed; but I fear we shall slip back into our old well-worn ruts, drop into old faults, and re-start old quarrels and controversies. It is thought, too, that the oceans of tears shed by the bereaved, the awful sorrow and suffering experienced will make a fundamental change of heart. But we must not forget the irresistible

buoyancy in human nature. The first effects of peace will be a vast sigh of relief and a rebound. Looking deeper, we must remember that there is a certain shallowness in sorrow. Walter Savage Landor likens it to rain on the flowers, and says, "Rain drops easily from the bud; rests on the bosom of the maturer flower; and breaks down that one only that hath lived its day." So it is with sorrow. We are rooted in the Infinite, with our supra-conscious self in touch with the spiritual world; it is always trying to get messages of cheer through into our waking consciousness, assuring us that all is well with us despite the gloom without. This is the source of that magnificent courage displayed, especially by women, under what appear crushing calamities. Still, many things will be changed irretrievably; and a steadfast determination to prevent a repetition of such a war will be the sternest of all resolves. Many schemes to prevent a repetition of these horrors will be formulated. Certainly international law should be developed, and all nations should be pledged to observe it; any nation breaking its pledge should be treated as an outlaw, with all the loss of status and of rights that entails. The trouble will be to organise a force to police the whole and enforce the decrees of the Great International Tribunal. But when we remember the awful power the mediæval Church possessed in the doom of excommunication which brought even mighty Emperors to their knees, its modern equivalent, the boycott, might be efficacious against would-be disturbers of the peace. The threat to cut off all relations, commercial and other, with any recalcitrant nations by all other States, and the loss of all rights and privileges that this would entail, would be as fatal as excommunication was of old.

(To be continued.)

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 19TH, 1885.)

The following, forwarded to us by a correspondent, has been put into its present form by the private secretary of the Rev. C. H. Spurgeon who, in response to an application, replied that if thought suitable for LIGHT, he should be pleased for it to be so used. The story is exactly as it has been related by Mr. Spurgeon:—

During an illness of Mrs. Spurgeon, at Brighton, twenty years ago, the Rev. C. H. Spurgeon, before starting for London one morning, asked if there was anything she particularly wished for. Before she told him, she made him promise that he would not try to procure the objects for which she had been longing. She then told him she had been wishing for a piping bullfinch and an opal ring. As his own house was being rebuilt, he dined at his secretary's. By the side of his plate lay a little parcel which a lady had left for Mrs. Spurgeon. It contained an opal ring. After dinner Mr. Spurgeon went to visit a sick gentleman. The wife of the patient asked if Mrs. Spurgeon would like a piping bullfinch, that they had one, but that its music was trying to the invalid and they would gladly part with it to one who would give it the requisite care. This intensified Mr. Spurgeon's surprise, and after preaching at the Tabernacle in the evening, he took to Brighton what had been so strangely sent, went up to his wife's sick-room and placed the objects she had longed for before her. She met him with a look of pained reproach, as if he had allowed his regard for her to over-ride his promise, but when he detailed the true circumstances of the case she was filled with tearful surprise, and asked Mr. Spurgeon what he thought of it. His reply was characteristic. "I think you are one of your Heavenly Father's suffering children and He just gives you what He knows will please and cheer you."

POOR CHILDREN'S TREAT.—Mrs. Alice Jamrach, president of the Little Ilford Society of Christian Spiritualists, Third Avenue, Manor Park, E., makes an earnest appeal on behalf of the poor children of that district. For the past two years the above society have provided Christmas Treats for a hundred necessitous little ones sent to them by the Council School teachers, and have also supplied each child with a warm muffler. They ask the generous aid of our readers to enable them to do the same this year. Donations sent to Mrs. Jamrach will be gratefully received and acknowledged in LIGHT.

THE OPEN DOOR.

How the new and better thought of death is everywhere finding expression is illustrated in the following quotation from the closing incident of a story by Mayne Lindsay in the "Saturday Westminster Gazette." The lad Freestone in the story is midshipman aide-de-camp on a great ship steaming up the Channel on a winter's night. His college chum, Burnley, had lost his life in the sinking of a cruiser in the preceding autumn. Freestone is awakened by an explosion. The ship has been torpedoed. Later there is another explosion. The vessel, however, remains afloat for a considerable time, and cruisers hover round and send boats to the rescue, but the boats are smashed, and the cruisers can only stand by and wait.

By and by the ship heeled over and sank. There were hundreds of men already immersed, clotted in the trough of the waves, when the last few on the bridge slid into the sea.

The deep waters received Freestone, and the bitterness of death laid hold upon him. He cried the name of his mother, for it came first in his heart. The water drove into his mouth and lungs.

Soon he gave up struggling, for the struggle had come to an end. He saw in his mind, with an extraordinary clearness, that this was what had been meant by the years of dedication, preparing him to serve for five short months and to go to his death, if that were ordained, at the end of them. He had worked pretty well at college, and his work had pleased his mother; he was glad it had pleased her. She had written something to him, when Burnley went, that came back with the same strange clearness now. She had told him to remember that Burnley had only gone through an open door into the room beyond. It was true. Here was the door. And there was the room beyond.

He lingered, arrested in a vision of complete understanding, on the threshold. His friends and his shipmates were passing through, joining the host innumerable of splendid people who had given themselves for the honour and safety of their country. For a space that had no measure in time he, chosen out of his insignificance for honour, was a unit in that great and noble company.

A voice from the world he was not, after all, to leave so soon shouted in his ears. An arm went round him and dragged him out of the jaws of the sea.

The brightness beyond receded and the darkness covered him.

The dawn broke over the Channel an hour or two afterwards. The gale was abating, and the cruisers were rolling into port, battered and drenched, after their work of rescue. They had saved fifty men and boys out of a ship's company of seven hundred, and Freestone was one of them.

ANSWERS TO QUESTIONS.

One of the most interesting topics dealt with by "Morambo," the inspirer of Mrs. Wallis, in his replies to questions at the Rooms of the Alliance on the 3rd ult. related to food and clothing on the "other side." The discarnate spirit, it would appear, stands in no real need of food or drink. There was, "Morambo" stated, an insensible absorption of what was necessary and a giving off of what was no longer required. At the same time there might sometimes be an appearance somewhat akin to the former experiences of earth. A person who had practically lived to eat might think so strongly of his old-time pleasures as to have them objectively presented to him. The appetites of the earth, so far as they had been allowed to take too strong a hold, might ensure a kind of experience, but it would probably be of a phantom kind—perplexing and tormenting, giving no real gratification. With regard to the clothing, there was no need to look in drapers' shops, no need for the conscious manufacture of garments. Here the process of translating thought into outer expression was slow and laborious, but it was not so on the spirit side of life. On that side there was a rapid association of the individual with the particular clothing suitable to his condition. That clothing met his needs. There was no necessity for constantly changing it. According to the wearer's degree of development would be the fineness and beauty of the garment and the outward appearance would not be maintained unless the indwelling power was related therewith.

SIDELIGHTS.

We hope to publish next week a short account of some of Mr. James Weston's experiments in telepathy, as carried on by the aid of a screen and triple magnet. Some surprising results were achieved.

Mr. Stephen Phillips, the distinguished poet, who passed away last week, was a relative of Wordsworth. He was an actor as well as a poet, and is said to have been interested in the psychic side of life, of which he was not without experience.

There is a sinister coincidence (says the "Observer") about the German Crown Prince which is not generally remembered. He was born on the day of the Phoenix Park murders—May 6th, 1882—and under extremely unfavourable astrological conditions: "Sun in conjunction with Saturn and Neptune in Taurus, which rules Ireland." The astrologists predict a bad end for him.

"The Psychology of Leadership," by Abdul Majid (T. Fisher Unwin, Ltd., 2s. 6d. net) strikes us as a useful *résumé* of a large subject. The author sets himself to analyse the qualities of the collective mind, and the qualities necessary for leadership of minds in the mass, with examples of the particular traits which leaders of men exhibit and find effective. He acknowledges indebtedness to such writers as Professor McDougall, Dr. Mercier, Professor Giddings and Dr. Boris Sidis. Without being specially creative or original, the book is a useful contribution to the study of human psychology.

In "The Basis of Morality" (Theosophical Publishing Office, Adyar, Madras, 6d.), Mrs. Besant discusses with her usual critical acumen the respective claims of religion, intuition, utility and evolution to be regarded as the foundation of morals. She sums up in favour of evolution, holding that "the more we think upon and work out into detail this view of morality as based on evolution, the more we realise its soundness, and the more we find that the moral law is as discoverable by observation, by reason and by experiment as any other law of Nature." True, the class of mystics who realise God within are a law unto themselves, but that law has, and ought to have, no authority outside the mystic himself.

On the subject of the Indian "calculating boy," some of whose feats are described in Mr. Alfred Capper's recently-published book, "A Rambler's Recollections and Reflections," Miss E. Stephenson (Oxford) thus replies to the letter from Mr. Charles F. Moxon (p. 575):—

The female sex does not grudge the other its calculating boys when it can produce somnambules who can prescribe medicines unknown to their hypnotisers, to say nothing of the famous seeress of Prevorst, who was able to describe a machine designed to cure her of a disease from which she was then suffering. In the words of Hippocrates: "When the soul by sleep is released, not, indeed, altogether from the body, but from the gross service of its parts, it retreats into itself as into a port for protection from storm; it then sees and knows all that goes on within, painting this condition in different figures and colours, and explaining distinctly the state of the body." I would refer your correspondent to "The Philosophy of Mysticism," by Du Prel, for many interesting examples of this kind of phenomenon.

Mrs. M. E. Orlowski writes suggesting the establishment of a hostel or rooms to which Spiritualists in the Army and Navy might resort for rest and refreshment on their way to or from active service, and in which they might meet friends and advisers of their own way of thinking. Such an institution, indeed, as Mrs. Orlowski herself suggests, need not be restricted to the use of Spiritualists. It could cater generally for those serving in the Forces, as other institutions are doing. With our correspondent's suggestion that the activities of Spiritualists in such respects compare unfavourably with those of other "religious bodies," we cannot agree. It is too often forgotten that Spiritualists belong to all religious persuasions and do not in the ordinary sense constitute a separate sect. None the less her proposal is well worth consideration.

"Dreams and Omens and Tea-cup Fortune Telling," by James Ward (The Newspaper Publicity Co., 6d. net), is a curiously mixed production. The introductory essay is a really interesting little treatise on dreams and visions, giving their rationale with some curious cases in illustration. This is followed by a list of ancient interpretations of dreams, an essay on scientific explanations of the dream state and then a list of modernised meanings in the style of the old "dream books." Omens and tea-cup fortune telling are also dealt with. The uncritical reader with a leaning to divination will doubtless find in the book a fund of entertainment.

Mr. Henry S. Salt has revised and reissued his "Animals' Rights Considered in Relation to Social Progress" (G. Bell and Son, Ltd., 1s. 6d. net), a work which since its first publication in 1892 has passed through numerous editions and been translated into many European tongues. Education and legislation are the principal lines on which Mr. Salt looks for reform in the treatment of the lower animals, and his book is addressed not to those who practise or condone the cruel deeds against which it is a protest but rather to those who see and feel "that man, to be truly man, must cease to abrogate his common fellowship with all living nature, and that the coming realisation of human rights will inevitably bring after it the tardier but not less certain realisation of the rights of the lower races."

Under the title of "The Yoga of Yama: What Death Said," Mr. W. Gorn Old gives us a translation—literary (as he himself states) rather than literal—of the Katopanishad, one of the most esteemed of the commentaries upon the Yajur Veda, generally accounted as the third of the four Vedas. It consists of a colloquy between Mrityu or Yama, the Lord of Death, and Nachiketa, the son of a Brahman who has consigned the lad to death as an offering to the gods. The work, Mr. Old explains, should be "primarily regarded as an exposition of the ancient Hindu doctrine of 'Yoga' or Atonement and the correlative doctrine of 'Vimrityu' or liberation from mortality considered in relation to some modern concepts of psychology and metaphysics." Owing to the absence of quotation marks in the original, much of the colloquy would to the ordinary reader be unintelligible, but the translator has repaired this omission; he has also added copious commentaries of his own which go far to aid the reader to grasp the argument. To students of Indian religious philosophy the book cannot fail to be of interest.

ANSWERS TO CORRESPONDENTS.

E. W. BEST (Seychelles).—Thank you for the cutting, which we will preserve for possible use later.

E. M. G. (Cheltenham).—Your letter and the cuttings are appreciated. The latter we are sending to "an able penman" who may deal with them, if not in LIGHT then in other journals.

STUDENT (Lustleigh, Devon).—Accounts of the Dynamistograph appeared in LIGHT some time ago, so that the matter is not new to us. The communications made through it seem to have been rather cloudy and eccentric.

AN OLD SPIRITUALIST AND GOOD WISHER.—Thanks for suggestion, but the Power Book Company, 329, High Holborn, W.C., already publish a work entitled "Spiritual Prayers from Many Shrines," the material of which has been mostly drawn, with permission, from our columns.

A UNITARIAN MINISTER.—Your difficulties are quite familiar and have been dealt with many times before. We may refer to the matter again on the lines of your letter. Meantime we ask you to remember that, taking the view that the supramundane or spirit world is in the line of natural evolution, the passage to it means the passing of a "critical point," when a new standard of concepts is set up, some of which are incapable of translation into the language of earth. We are left to speculate rather vainly about these things, since spirit communicators tell us frankly and continually that it is impossible to transfer them into terms of the physical consciousness. This, no doubt, explains the frequent recourse to symbology as being less arbitrary than words, which proverbially "darken counsel" even amongst ourselves.

AUTOMATIC AND INSPIRATIONAL SCRIPT.—The editor has of late received so many manuscripts on which to pass an opinion that he is compelled to ask the indulgence of the senders and of those who contemplate making additions to the pile already waiting perusal. Unless they are brief and intended for publication in LIGHT, no more should be sent at present.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Physical Deformities and Karma.

SIR,—May I crave the courtesy of a reply to your correspondent, Miss E. Stephenson, on this subject? Of course everybody is aware that it is "a matter of law." What we are all justified in refusing to believe is that Theosophists (who seem to think they possess the one and only interpretation of that law) know as much as they imagine they know. Take the case in point. The capacity for love (pure, disinterested love) is not explained by the theory put forward. To achieve under physical disability has a better explanation than that offered, one more creditable to humanity.

But, sir, in the name of all that is sane, let anyone read the book, "Man—How, Whence and Whither?" with its grotesque descriptions of previous lives of certain prominent Theosophists, and their "Master," and then decide whether we need give any credence whatever to statements about reincarnation or any other doctrine from such sources.—Yours, &c.,

A.

Superphysical Dimension.

SIR,—Answering the inquiry of Dr. Malcolm Leal (p. 576), it seems to me that superphysical man cannot be tied at all to the space which is occupied by the physical body. For instance, his body may be in London and his thoughts in China. I do not believe that the thoughtful, educated man can be said to live in his body in the same way that an animal does; he merely keeps it going, that he may "contact" matter of the physical plane. The whole question raised by your correspondent seems to be one, not of external space, but of vibratory rate. A man whose thoughts and feelings are going at a certain rate will pick up all feelings and thoughts which are moving at the same rate, even if these are projected from the other side of the world, and will escape all feelings and thoughts which are moving at a different rate, even if these be projected by someone in the same room. A man who has angry thoughts will attract to himself thoughts of anger from all parts of the world; another who has loving thoughts will draw thoughts of love to himself. In the world of thought, time and space have no existence in the sense that we understand them through the medium of physical brain substance.—Yours, &c.,

E STEPHENSON.

11, St. Clement's, Oxford.

Mr. David Wilson's Experiments.

SIR,—The latest developments of Mr. D. Wilson are most interesting, and would seem to have relation with the well-known effect of radio-actives on glass and on certain crystals, to which they impart a colouration not unlike what he describes. Among the other crystals that are coloured by radium Levy and Willis actually specify quartz, so that perhaps Mr. Wilson's discovery is not quite as unknown as he supposes.

With regard to the "intermittent fluorescence," I would again urge that, as in the case of the telephone messages, it would immensely strengthen the case if Mr. Wilson would have the flashings recorded by an independent person and then reproduced in facsimile. According to his account, only one letter, "K," was thus received, and all the rest was noted by himself. It is obvious that this is not conclusive, for expectation may easily suggest messages to an individual without the least intentional fraud on his part, and I would again remind your readers of Mrs. Gallup and her cipher. Until we have a record taken independently of the intermittent colour flashes, there is little to prove that their intermissions are not subjective. By the way, should not the word "phosphorescence" be used rather than "fluorescence"? The distinction is well recognised in optics, and I think Mr. Wilson will appreciate this criticism if he bears in mind the technical difference between the two phenomena, as universally defined in science.—Yours, &c.,

December 10th, 1915.

CHARLES E. BENHAM.

"Problems of the Other Life."

SIR,—Mr. G. E. Owen, in his interesting article on "The Problems of the Other Life" (p. 573) seems to me to land us in a quandary—from which I hope he will extricate us in due course. The idealist, he says, conceives of matter as the effect and not the cause of consciousness. He disagrees with Davis, Tuttle and others, who, he says, "give to matter an existence, a reality, independent of mind," and he adds, "That, surely, is not so." He wishes us to understand that for the idealist, "All without is in reality within. All external objects are nothing but modifications and transitory changes of consciousness."

Yet he also says that in our existence here "we have man the subject and the material world the object, giving us respectively consciousness and that of which it is conscious" . . . the percipient and that which is perceived." The former, he says, "is always mind or spirit; the latter is always matter. What is not self here is matter" and in the next life "what he thinks of . . . is there as here always matter."

This seems in flat contradiction to the theory that matter is a purely subjective idea of the mind. This is the quandary I refer to. We cannot be conscious at all without something external to arouse our consciousness, as appears from his quotations from Sir William Hamilton and Herbert Spencer. But if the only thing we are conscious of is our own thought, there can be no such thing as matter at all. Yet everything that is not self is matter; but matter has no external existence, and therefore we can be conscious of nothing, and, in fact, we can't exist at all!

Ultimately we arrive at the conclusion that nothing exists, not even ourselves, which, as Euclid says, is absurd. Therefore matter must have a separate existence from our own consciousness; and this lands us in Realism, and not in Idealism at all.—Yours, &c.,

Banstead.

H. FOX.

A Dream Problem and Some Solutions.

SIR,—Mrs. Champion de Crespigny's experience at a séance when the manifesting "intelligence" was a character from one of her own novels is just one of those crucial cases that make some of us who are not Spiritualists bend our mentality into a big note of interrogation. There is something fascinating, if not fatally facile, about explanations that invoke "thought-forms"—particularly such as are "vividly projected on to the astral plane" by a vigorous imagination and so "retain shape and being for a time." Why they should ever lose "shape and being" if they once have "being" and *exist* is a puzzle calling for as much explanation as the mystery of their creation. But let that pass. During the term of their natural life they never seem able to deliver us from Doubting Castle, and whatever temporary satisfaction they provide, as verbal anaesthetics, lies in their beneficent obscurity and protean gymnastics when under examination.

What is anything in the Universe of which we are conscious but a "thought-form"? The man in the "flesh" as he sits at the séance and the man in the "spirit" as he stands revealed are both alike, so far as the observer is concerned, "thought-forms" in essence. What has to be trapped for an explanation that will really explain is the differentia. We have the essence already with us as experience in immediacy. How, then, shall we know "matter" from "spirit"? is the problem. The lady thinks it "most improbable" that the manifesting "spirit" of the character created by her as a novelist emanated at the séance from her own brain. I think so, too, (but probably not for her reasons. Does anything in the nature of psychical experience ever "emanate" from the brain? Is the brain more than a mechanism of reception and inhibition—an organ imposing temporal and spacial limitations on a manifesting reality which is in its essence cosmic? If the explanation of cerebral function lies this way, then the difference between a pre-mortem manifestation in the "flesh" and a post-mortem manifestation in the "spirit" must be sought in some peculiarity of the cosmic flux when passing into consciousness, as, for example, in the manner in which the egoistic-centre of personality, or focus of intuition, is communally controlled for the percipient. Interpretation on these lines involves a synthesis of thesis and antithesis—a merger of "matter" and

"spirit"—in a concept of personality of a higher order: a personality that is the expression of an individuality which is cosmically provided and fed in such a way that it can only reveal itself by personally re-veiling its message. Thus we all sense through a glass darkly and one "medium" is a seer, another clairaudient, a third "controlled" to speak, or write, or externalise form, &c., each expressing phases of the cosmic reality by a revelation of the truth that is in him in terms of his personality. That is, each message is delivered with temporal limitations determined by time, place, circumstance, education, prejudice, expectation, heredity and the like.—Yours, &c.,

ARTHUR G. MEEZE.

Newcastle-on-Tyne.

Automatic Writing and the Subconscious Mind.

SIR,—May I endorse the opinions expressed by "Student" in your last issue? I have always doubted the power attributed to what is called the subconscious mind by writers who, it seems to me, seek the explanation of the marvellous in the still more marvellous. If there be a second self capable of initiative independently of the fully conscious ego, with control over the nerves and muscles, then the conscious self is absolved from responsibility, and free-will becomes a dead letter. If a "subconscious mind" can control the muscles of the hand independently of the conscious ego, it can control other sources of muscular action and may logically be pleaded in defence of untruthfulness and crime.

It seems to me a more rational solution to suppose the motive force, in the case of automatic writing and like phenomena, to come from outside, although the result may be coloured by the machinery of the instrument through which the power manifests. A subconscious memory is a different matter, and it may be noted that it is only roused into action when the ego, as the result of an anæsthetic or a blow, is partially expelled from the physical body and therefore not in full control. But a subconscious mind, capable of controlling the muscles and nervous centres of a fully conscious personality, has always argued, to my mind, a state of dual responsibility quite unthinkable.—Yours, &c.,

ROSE CH. DE CRESPIGNY.

Westminster,

December 11th, 1915.

Psychic Evidences and the Sense of Humour.

SIR,—The late Mr. Spurgeon was once brought to task for indulging in innocent pleasantries. He wasted little time with his critics—merely informing them that he regarded humour as a gift of God, and he meant to use it as opportunity offered.

I have more than once had experience that the sense of humour does not pass away in those who have "gone before." Recently two friends of mine (a lady and gentleman) visiting Glasgow, were invited by one of the leading members of the society there to a private séance, where they were quite unknown except to the gentleman who took the responsibility of inviting them.

The first description given by the medium was that of my beloved wife, who passed over nearly two years ago. It was easily recognised by my two friends. On being asked for a name in corroboration, the medium gave "Jessie or Bessie" (the latter was correct), to which "Bunty" was added. Afterwards the whole name was given with a message for me, accompanied by other evidence.

On leaving the meeting the lady friend expressed surprise at the name "Bunty" being given and reminded her companion of a visit they had paid to my place of business in Edinburgh before Mrs. Hall's last illness. At that time the popular Scottish play, "Bunty Pulls the Strings," was being acted in Edinburgh, and a good deal of pleasantries went on amongst us in the office, caused chiefly by my calling Mrs. Hall a regular "Bunty" and telling them that she "pulled the strings" and made me do whatever she liked.

In conversing upon the subject of Spiritualism, I have frequently heard objections advanced against the communications from the other side, on the ground that the subjects dealt with were too commonplace for the departed to interest themselves in.

Such reasoning is at fault. On their passing over, men and women do not become "as gods"—they retain their human affections.

I have always thought that apparently commonplace evidence because of its very simplicity carries stronger conviction than heavy scientific facts, about which the majority of men know little and care less.—Yours, &c.,

JAMES HALL,

December 4th.

Hon. President, Edinburgh
Spiritualist Association.

SOCIETY WORK ON SUNDAY, DEC. 12th, &c.

SPECIAL NOTICE: CHRISTMAS HOLIDAYS.

[Secretaries of Societies are requested to note that as the next issue of "Light" must be sent to press on Monday morning next, no reports will appear in that number.]

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mrs. Brittain gave successful clairvoyant descriptions. Mr. W. T. Cooper presided. On Monday, the 6th inst., Mrs. Brittain gave successful clairvoyance. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning address by Mr. G. R. Symons; evening, by Mr. E. W. Beard. For Sunday next see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—In the morning Mrs. Fairclough-Smith gave a helpful inspirational address dealing with individual growth, and in the evening she replied to questions from the audience in her usual clear manner. For Sunday next, see advt. on front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Helpful address by Mr. G. R. Symons. Sunday next, 11 a.m., address by the President, and circle; 7 p.m., Mrs. Julie Scholey.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. A. Boddington, address and clairvoyance. 8h, address and psychometry by Mrs. Danvers. Sunday next, 3 p.m., Lyceum; 7 p.m., Miss Woodhouse, address and clairvoyance. Wednesday, 22nd, Mrs. Maunder, address and clairvoyance.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Stott; evening, address and clairvoyant descriptions by Mrs. Mary Gordon. 9h, address and descriptions by Mrs. Mary Davies. Sunday next, 11.30 a.m., address; 7 p.m., Mrs. Alice Jamrach. Thursday, 23rd, no meeting. Sunday, 26th, 11.30 and 7, addresses by local workers.—T. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. McKie; evening, address and excellent descriptions by Mrs. Marriott. Sunday next, 11 a.m., Mr. Dougall; 7 p.m., Mrs. Mary Davies, address and descriptions. Monday, 8 p.m., Miss Gibson. Tuesday, 7.45, Mrs. Lucas, healing circle. Thursday, Mrs. Brookman, members only.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Mary Gordon, uplifting address on "The Duty of Cheerfulness," and good clairvoyance; evening, interesting address by Mrs. Thomson on "Responsibility," and well-recognised clairvoyance by Mrs. Hadley. Sunday next, 11 a.m., Mrs. Ball; 6.30 p.m., Mrs. Miles Ord, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Horace Leaf gave an address on "Spiritualism and Mysticism" and clairvoyant descriptions to a crowded audience. Sunday next, at 3 p.m., Lyceum; 7, Mr. Percy Smythe, address. 26th, Mrs. Maunder. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—In the absence of our booked speaker, Mr. Lovegrove (vice-president) gave an interesting address on "Islam and Spiritualism"; clairvoyance by Mrs. Clempson. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Mary Gordon. Friday, at 8, public meeting. 26th, Mr. Prior.—F. K.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Robert King gave an interesting discourse on "The Power of Healing" in the morning, and in the evening an excellent lecture on "The Psychic Aspect of the War." Sunday next, at 11.15 and 7, Mrs. Harvey. Tuesdays, 3 and 8, Mrs. Carry, clairvoyance. Thursdays, 8.15, public meeting.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close Clock Tower).—Mr. A. G. Newton gave addresses, clairvoyance by Mrs. J. Greenwood; good after-meeting on behalf of our arisen "mother," Mrs. Maltby. Sunday next, opening of new Hall; 11.15 and 7, Mr. H. Boddington, subjects "Our Religion" and "The World's Desire"; Miss Fawcett, clairvoyance, Wednesday, 8, circle.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mrs. Neville addressed the Lyceum in the afternoon, and gave an address and descriptions in the evening. 9th, address and clairvoyance by Mrs. Orłowski. Sunday next, at 7, Madame Beaumont. 22nd, at 3, ladies' meeting. 23rd, open public circle. 26th, several speakers. January 2nd, Mrs. Cannock.—A. T. C.

GOODMAYES AVENUE (opposite Goodmayes Station, G.E.R.).—Mr. H. E. Staddon in his address on "Tao, the Way," showed how in all ages "The Way" taught by the sages had been the same. On the 7th Mr. Hereward Wake spoke on "The Aquarian Age," and Mrs. Wake gave clairvoyant descriptions. Sunday next, 7 p.m., Mr. L. I. Gilbertson, F.J.I. Tuesday, 8 p.m., Mrs. E. Webster. 26th, Mr. C. E. Sewell.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Addresses by Mr. Baxter on subjects chosen by the audience—"They walked and talked with God in the garden" and "Blessed are they that thirst after righteousness." Descriptions and messages after each service. Sunday next and week-night meetings as usual. Note—No services on Sunday (26th), Monday (27th), or Tuesday (28th).—J. L. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address by Mr. H. M. Thompson, duet with violin obligato by Miss B. Selman and Mr. and Mrs. D. F. Stewart; afternoon, infant induction at Lyceum, Mr. G. R. Symons; evening, inspiring address by Mr. Richard Boddington, "What is Christian Spiritualism?" (by request). Solo by Mrs. E. Alcock Rush. Sunday next, 11.15 a.m., Rev. D. F. Stewart, duet by Miss B. Selman and Mrs. Stewart; 8 p.m., Mrs. A. de Beaurepaire. 22nd, experience meeting.—H. T. W.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address.—A. K. M.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Miss Florence Morse gave addresses and descriptions, morning and evening.

TOTTENHAM.—684, HIGH ROAD.—Delegates from the London Lyceums' District Council paid their annual visit and conducted services in the afternoon and evening.—D. H.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Mr. G. Tayler Gwinn gave an interesting address on "Spiritualism," which was much appreciated.

PAIGNTON.—MASONIC HALL.—Rev. Todd Ferrier gave an uplifting address on "The True Meaning of Christmas." Councillor Rabbich presided.

SOUTHPORT.—HAWKSHED HALL.—Discourses by Mr. Lippin and clairvoyance by both Mr. Lippin and Mrs. Charnley. The latter conducted the Lyceum Session.—E. B.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Fielder gave an address on "The World, the Flesh, and the Kaiser."—V. M. S.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Mary Davies gave an address, followed by clairvoyant descriptions. Large after-circle.—W. P. C.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Surgeon G. L. Ranking, R.N., of Portsmouth.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Clydsdale; address by Mr. Johns on "Seek and ye Shall Find"; solo by Miss Endicott; Mr. Fell gave clairvoyant descriptions.—E. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. Woodland, of Cardiff. Large after-circle, in which local mediums took part. Other usual meetings.—W. G.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHESEA.—Mrs. Curry conducted services and gave descriptions morning and evening, and in the afternoon conducted the ceremony of naming a child.—R. P.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. Jamrach gave an address on "The Conquest of Fear, and Our State After Death," followed by clairvoyance. Two solos were beautifully rendered by Miss Parker.—M. W.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service; afternoon, Mr. Hepburn conducted the Lyceum; evening, Mrs. Miles Ord gave an address and clairvoyant descriptions.—C. A. M. G.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address and clairvoyance by Mrs. de Beaurepaire. 6th, 3 p.m., ladies' meeting, address by Mrs. Greenwood, psychometry by Mrs. Lund. 8th, address and descriptions by Mrs. Edith Marriott.—E. M.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Excellent address and clairvoyance by Mrs. Cannock. Sunday next, 6.30, Mr. Robert King, "The Angel Helpers at Mons." Wednesday next, 3 to 5, healing through Mr. T. H. Lonsdale; open circle, 7.30, conducted by Mrs. Cannock. Friday, 4 to 7, Madame Vera Ricardo, private consultation, healing, diagnosis, psychometry, &c.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. H. Boddington; Morning subject, "The Truer Life"; evening, "Religions." 9th, address by Mrs. Lane Crook on "Our Lyceum Work"; soloist, Miss Crook.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—In the unavoidable absence of Ald. D. J. Davis, J.P., Mrs. Podmore kindly gave two addresses and several well-recognised clairvoyant descriptions. On the 13th she gave a series of meetings for psychic phenomena. On Wednesday, 8th, Mrs. Bruner gave good clairvoyant tests, and Mr. Abbott an address.—J. McF.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, spiritual healing service; afternoon, Open Lyceum Session, during which Mr. T. Olman Todd delighted the scholars with a word picture of God's Garden; evening, Mr. Todd's impressive lecture on "Spirit Communion as revealed by the Poets" was followed by clairvoyance and spiritual messages by Mrs. George.—A. H. S.

LIVERPOOL SPIRITUALIST INSTITUTE.—An interesting lantern lecture on "Mediumship" was given at the Clarion Café, on Wednesday, the 1st inst. The lecturer, Mr. Fleet, showed photos of prominent mediums and explained their peculiar phenomena. He also showed photos of thought-forms, and pointed out the correspondence, indicated by the study of Astrology, between the inner man and the outside universe.—A meeting of members was held at the Café on Wednesday, December 8th, at 8 p.m., at which those friends who were cultivating their psychic faculties gave demonstrations of clairvoyance and psychometry to their fellow members. Miss Garner, a lady who has been a member of the Institute since its commencement, exhibited rather a peculiar kind of mediumship, her hands serving as a crystal to the clairvoyants present. Several spirit friends were described and recognised by the members.—R. A. OWEN, Hon. Sec.

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Incorporated 1896.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

Perhaps it is because the holly is more suited to the winter season in which the Christmas festival falls that it has become the especial badge of Yule. Yet it has no tradition linking it with the birth of Christ, and in that respect is a less appropriate emblem than the Christmas Rose, of which the following pretty legend is told. At the time when the Wise Men and the Kings went to present their gifts to the Christ Child in Bethlehem, a peasant maiden in the City of David who had heard the news wept because she had no gift to carry to him. To her in a vision came an angel, who asked the cause of her grief, and bade her rather rejoice at the birth of the Saviour. The girl replied that she could not rejoice, since as all who took gifts to the Child received a blessing, she with no gift must go un-blessed. The angel answered that it was not the gift, but the spirit of the giver that mattered, but since she wanted a gift she should not go empty-handed. And he bade her look on the ground, where from her tears had sprung the first Christmas Rose. Eagerly she gathered the flower and hastened to present it to the Child, who smiled upon her, and his smile carried the blessing.

* * * *

Another beautiful old legend is that which tells of St. Joseph of Arimathea (who removed the body of Jesus from the Cross) and the Glastonbury Thorn. According to this story, St. Joseph with Lazarus and his two sisters were cast adrift in an open boat, and after a long and perilous journey, with much suffering, reached the shores of Gaul. From there, carrying the Holy Grail in his bosom, and accompanied by twelve companions, St. Joseph started on a Gospel mission to Britain. After many troubles the party reached, on Christmas Day, what was in those times the Isle of Glastonbury, and sat, exhausted, down to rest. Here, as so often has happened, the disciples began to complain against their Master for bringing them into such distress, and, to revive their faith in him, St. Joseph had to perform a miracle. Sticking his hawthorn staff in the ground he began to pray, and as he prayed the staff, which was old and dry, began to put forth branches, leaves and buds, and finally was covered with the white may-blossom. And since then (the legend runs) the Glastonbury Thorn has flowered on every Christmas Day.

* * * *

It is rather late in the day to revive the question of the Mons visions, but we make an exception in the case of a New Zealand correspondent—a Dunedin business man—who writes to suggest that as "Thought is the power that rules the world," Mr. Machen, while in a receptive condition, received the inspiration for his famous little

romance by thought transference from those who were actually going through experiences similar to those which formed the motive of the story. The idea is not, as our correspondent seems to think, a new one. It has been put forward by others and is quite a reasonable theory, accepting the reality of the visions. No doubt Mr. Machen himself would be willing to entertain the idea if he could be persuaded that the manifestations really happened, but on this point we believe he remains unconvinced. But we will bring our correspondent's letter under the attention of Mr. Harold Begbie, whom it may interest. The Mons visions, by the way, are not a subject which has ranged Spiritualists on the one hand and Materialists on the other, for, oddly enough, a large number of Spiritualists have flatly refused to endorse the visions, whereas thousands of non-Spiritualists have contended vigorously for their reality. Mr. Harold Begbie, for example, who may be regarded as the leader of those who accept the stories, is not a follower of Spiritualism, and knows but little of the subject.

* * * *

The death, recently, at Chesham Bois, of Dr. Henry Charlton Bastian recalls a famous controversy of forty years ago with Professor Tyndall and others, on the spontaneous generation of life. The scientists of that day were opposed to his views and discredited his experiments on the ground that his infusions of hay and turnips were not properly sterilised, and that sufficient care had not been taken to exclude micro-organisms from the flasks and tubes used in the investigations. Dr. Bastian would never admit that his conclusions were wrong, and not so very long ago he published in "Nature" an article in which he reaffirmed the possibility of dead matter giving birth to life. The attitude of his opponents may have been justified, but it is conceivable that, swayed by pre-conceived ideas, they were incapable of an impartial judgment. In the meantime science has made great strides, and new and revolutionary theories as to the constitution and properties of matter have been advanced. The electron is paramount. The indestructible atoms of the materialist are now regarded as systems of electrons, and each electron is supposed to be identified with a negative charge of electricity with which it is indissolubly associated. We have thus an electronic conception of matter favourable to Dr. Bastian's contention, as it offers a possible basis for the correlation of vital and physical forces, and emphasises the continuity of life.

* * * *

"The Ladder of Reality," by W. Scott Palmer (John M. Watkins, 2s. net), is a book with a message. It deals with those interior things of life that under the stress of life to-day are coming more and more into the outer world, fore-runners of a new grade of spiritual evolution which will lift us all by degrees out of the "narrow schemings and unworthy cares" that have cramped us so painfully in the past. Here is an example of the author's thought:—

We are not alone, and not only do we live in a multitude of lives, but all those lives are of the one life given to be possessed

among the many. Let common-sense or science trace back the pedigree of the human animal-world; what does it see? A jelly-mass, a speck of living stuff, and from that speck of living stuff life has spread like a great fountain in a spray of scattered living things. Are these really, each of them, quite separate things? Both common-sense and science tell us they are not. By origin, and by an interweaving of mutual nourishment and support, they still are one. And it needs no more now than this same common-sense to enable us to discover the intercrossing of currents of feeling and thought between different men, the telepathic communion that goes on beneath the separateness of the flesh.

* * * *

There is much that is attractive and suggestive in the remarkable series of "War Letters of the Living Dead Man," by Elsa Barker (Rider, 3s. 6d. net). The letters were received automatically and purported to come from the late Judge David P. Hatch, of Los Angeles, California. The introduction is a clever piece of writing, as it anticipates objections from sceptical readers, and with feminine subtlety often avoids a definite statement by an adroit turn of thought. The book abounds with "astral incidents" and references to "invisible enemies" in connection with the present war. The Belgium atrocities, we are told, were the work, not only of "the devils from the outer vast, whose time for activity had come"; but of "a horde of undeveloped and earthbound spirits who had suffered in the Congo." These spirits accompanied the invading Germans and urged them to murder and destroy, rape and burn. Two thoughts may be said to dominate the letters: the mystery of good and evil (love and hate) and the brotherhood of man. A new race has to be born, and new races, like men, are born in the pain and blood of their predecessors. This, the so-called sixth race, it is asserted, is about to arise in America. Theosophical teaching is a marked feature of many of the communications, and it is sometimes intimated that the "control" is in direct communication with a "Master" or "Teacher."

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 20TH,
WHEN AN ADDRESS WILL BE GIVEN BY
MR. PERCY R. STREET

ENTITLED

"A CHAPTER FROM MY PERSONAL EXPERIENCES."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

- Feb. 17th.—"Immortality," by Miss Lind-af-Hageby.
- Mar. 19th.—"Psychic Science in Parliament," by Mr. Angus McArthur.
- Apl. 13th.—Address, "Spiritualism in the Balkans," by Count Chedo Miyatovich.
- May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

TELEPATHY WITH MAGNETIC APPARATUS.

MR. JAMES WESTON'S EXPERIMENTS.

Mr. James Weston has now been good enough to send us an account of some of his experiments. At present most of his time is absorbed in business and the receiver in war work, but he kindly promises to send us an account of the whole series of tests when he has more leisure. In the letter which accompanies the article he relates some remarkable experiences confirmatory of independent spirit action and identity. The evidence, as he remarks, is cumulative and irresistible, so that in this respect he holds convictions on a subject regarding which Mr. Wilson is not yet wholly convinced.

Mr. Weston sends two diagrams, which it is hardly necessary to reproduce. An oblong figure, covered with dots to indicate metal points, represents the magnetic screen, and three bars the triple magnet. The metal points on the screen are level with the board on the "sending side," and project about one-eighth of an inch on the other. Mr. Weston proceeds:—

I simply write the letter or figures on the screen with the magnet, and the points are demagnetised in about thirty seconds. Spirit communicators tell me that the letters leave the screen like dots of sparkling light.

The result when sending to L. H. [the receiver of the telepathic messages] at 9 a.m., 12 a.m., 3 p.m. and 6 p.m., was almost nil, but at 9 p.m. we obtained the following results:—

SENT.	RECEIVED.
567,704	574
666,333	33
oahspe	hpe
353,770	3,377
gematria	getri
736,170	737
ekpetasis	ekpeti

[It will be remembered that 567,704 was the number so unexpectedly received on Mr. Wilson's psychic telegraph.—Ed.]

My friend who receives the messages is a materialist and never reads occult literature, which is why I chose the occult words and what I regard as significant numbers. I regret to say these experiments have ceased for a time, but I made another set of experiments, the receiver in this case being a niece. Some years ago, when we were together, our favourite pastime was to read Longfellow aloud and then write what we called "thoughts that arise"—reflections suggested by the poems we had read. My niece is now living on a farm, and as Sunday was her day for writing to me I suggested that she should write out some "thoughts that arise" in a book just before writing me her weekly letter. In the meantime I selected a passage and "telepathed" it to her. Here are the results. They seem almost convincing.

SENT (ON MAGNETIC SCREEN).	RECEIVED AND WRITTEN IN BOOK.
Oct. 24th "There is in every human heart Some not completely barren part."	Every human heart is human.
Oct. 31st "Shine like a glow-worm if you cannot be a star."	Be a sunbeam everywhere.
Nov. 7th "Into each life some rain must fall, Some days must be dark and dreary."	Dark days come before Christmas. Brighter days with the New Year.
Nov. 14th "Lives of great men all remind us We can make our lives sublime."	The reading of great and noble lives will help to make one more wise.

To me this is a good test, considering that the receiver of the messages is a young girl untrained in these matters. I am continuing the experiments.

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THE CALL OF THE INVISIBLE.

AN EXAMPLE FROM THE LIFE OF ST. AUGUSTINE.

BY C. TARR.

"Narrow is the house of my soul; enlarge Thou it, that it may be able to receive Thee. Thou madest us for Thyself, and our souls are restless until they rest in Thee."

St. Augustine, in the words quoted above, taken from his "Confessions," expresses the deep longing to find God which was born out of his intense spiritual struggles. By studying the lives of some of the world's transcendent souls we shall be able to grasp something of the meaning of the war of the spirit. Let us first take the life of Augustine as he reveals it in his "Confessions." As a boy, he hated study and did not learn at all unless forced to it. Reading, writing and arithmetic he abhorred, as being "as great a burden as any Greek." But Latin he loved, yet could not understand why, and delighted also in reading the stories of the tragedians.

But in other lessons, I learned the wanderings of *Aeneas*, forgetful of my own, and wept for the dead *Dido*, because she killed herself for love; while with dry eyes I endured my miserable self-dying among these things, far from Thee, my God, my life.

Already this transcendent soul was becoming conscious of the spiritual war within him. He tells us that at the age of sixteen the madness of licence took hold of him, and none of his friends guided him away from the pitfalls of vice and evil.

My friends meanwhile took no care to prevent my fall; their only care was that I should speak excellently and become a great orator.

And of his father he says:—

But yet this same father had no concern how I grew towards Thee; or how chaste I were; or, so that I were but eloquent, how barren I were to Thy culture, O God.

But in the soul of his mother, the holy *Monica*, the knowledge came that the time was ready to warn her son, for she well knew the signs of evil. And so with trembling soul she warned him in private to avoid fornication. Augustine turned from advices which he blushed to obey and which he deemed to be nothing but womanish whims. The fog of evil and suffering was fast enwrapping him. The darkness was coming, which alone could make possible the mighty struggles for spiritual freedom.

I ran headlong with such blindness that amongst my equals I was ashamed of being less shameless than others, when I heard them boast of their wickedness.

And now he came to Carthage, where the dramas carried him away and dominated his soul-life, his sorrows and joys reflecting those of the heroines and heroes of the plays. He learned, too, from the books of eloquence the lust of ambition, making him desire to attain eminence as an orator. Already he was head scholar in the school of rhetoric, "whereat I swelled with conceit." He could now sell words to the schools and courts, and gain the world's applause according to his greater craftiness and subtlety of speech. It was during his studies at this time that a book of *Cicero* fell into his hands. This book, he tells us, changed his disposition, so that he desired God and the immortality of wisdom. He resolved to turn to the study of the Scriptures, but when he had the Sacred Books before him he shrank from them, "disdaining to be one of the little ones." But a lightning flash from the Eternal Fire had pierced his soul-darkness. Augustine's soul had touched the Infinite for a divine moment.

We find him now among the Manicheans, and from his nineteenth to his twenty-eighth year he lived in the abysmal depths of evil. "Nor knew I that true inward righteousness which judgeth not according to custom, but out of the most righteous laws of Almighty God." Out of the hell of vice and misery, of puffed-up pride, lying and deceit, there emerged the consciousness of bitter dissatisfaction and emptiness of life. When he sought the reality of God, the Manicheans gave him the sun and moon, "beautiful works of Thine, but not Thyself."

"I knew not God," he tells us again, "to be a Spirit." It was *Faustus*, the Bishop of the Manicheans, who gave Augustine his strongest doubts as to the truth of their teachings. *Faustus* could not solve the difficulties which perplexed the mind of Augustine and frankly confessed his ignorance, and we find

Augustine going to Rome, his pagan beliefs shaken, and his materialistic hold on life loosened. From Rome we find him again seeking office at Milan, where he was received by the Bishop, *Ambrose*, who was destined to exert a powerful influence over his intellectual and spiritual life. Yet the mighty war of the spirit still waged within him. "I panted after honours, gains, marriage—and in these desires I underwent most bitter crosses." In some great, melancholy passages he tells us of how he was preparing to recite a panegyric before the Emperor, in which he was to utter many a lie and be applauded by those who knew he lied, when he saw in one of the streets of Milan a beggar, joyous and joking. In that moment the emptiness of his life smote his soul, and he spoke to friends around of the barrenness of their lives and how they pursued but the phantoms of existence. "I was racked with cares, but he by saying 'God bless you' had got some good wine. I, by talking lies, was hunting after empty praise." But the mighty conflict between the carnal and the spiritual wills raged with unabated force. Augustine multiplied his sins and turned more and more to the fulfilment of the lusts of the body. But above the fearful noise of his soul-war, the mad seething desires and passions, which with every gratification became stronger, the voice of the spirit called—unutterably deep and strong and tender, "Augustine! my son! my son!" The fog of misery came down upon his soul and darkened his life, but that same hour he drew nearer to the Eternal, and the spiritual life was born. "My evil and abominable youth," he says, "was now dead." At this time he came upon certain books of the Platonists in which he read "In the beginning was the Word, and the Word was with God, and the Word was God," but he tells us that there was no reference to the glorious atoning work of Christ. "But that the Word was made flesh and came among us, I read not there." At last the tremendous spiritual conflict was nearing its end. The Eternal had triumphed and was leading Augustine to his resting place in the Christian faith, where he embraced "that mediator between God and man—the man Christ-Jesus"—and "rejoiced with trembling." Later the spiritual counsellor of *Ambrose*, *Simplicianus*, related to him the story of the conversion of *Victorinus*, the orator and translator of the Platonic books. *Victorinus*, with mighty thundering eloquence, had led the people of Rome to worship the monster gods who fought against Neptune, Venus, and Mercury; so that the populace of Rome worshipped the very gods whom they had once conquered. But suddenly and unexpectedly he turned from his base paganism and, embracing the faith, became as a little child of the Master. Augustine was fired with a divine enthusiasm by this story, and his soul burned with the longing to serve God alone. But the will of the flesh still fought with dying strength the will of the Spirit. Now was the time come for the Holy Spirit to liberate his soul and the peace of spiritual strength to rest upon him. He tells us that after much torment and soul-sickness, an incident occurred which wholly freed him from the bondage of the flesh. "I was weeping and bemoaning in my heart, when lo! I heard from a neighbouring house a voice as of a boy or girl, I know not which, crying, 'Take up and read! Take up and read!'" The voice came to him as a command of God to open the Scriptures and read the first words his eyes should find according to the custom. "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ and make no provision for the morrow to fulfil the lusts thereof." Like a stream of fire these apostolic words flowed into the soul of Augustine and thrilled him with divine power and serenity. The fog of doubt and sin vanished like mists before the morning sun, revealing the eternal realities of Nature. Nor was this victory of an embodied soul shared by him and his earthly companions and counsellors alone; it was a spiritual triumph, shared by the unseen watchers also, who had guided a great soul to such light as he was ready to receive. Such, indeed, is the spirit of biography and history, as revealed to us by the spiritual philosophy.

The days that followed Augustine's revelation were veritable holy days, filled to overflowing with the wondrous charm and haunting mystery of spiritual awakening, when man strikes the inner chords of life and truth. He told the Milanese to get another teacher to sell words to them and was baptised in the faith, which to him was salvation. The passing of his holy mother, *Monica*, who had spent her life in prayer and deep yearning for his spiritual redemption, was a grievous sorrow to him. "Little by little was the wound healed, as I recovered my former thoughts of her holy conversation towards Thee and her holy tenderness and observance towards us." So this transcendent soul passed through the Golgotha of temptation and suffering, descended into the very depths of human hell and there caught the "one flash of Heaven's glory."

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ON THE EVE OF YULE.

"A Merry Christmas" sounds a dubious, almost an ironic, greeting at this time, yet to give it any other form would be to offend against a custom as old as it is kindly. So we offer it to our readers with a full sense of its verbal inappropriateness—it is in the spirit rather than the letter that the wish must be interpreted this time. One can with less hesitancy say, "A Happy New Year," for the coming year may hold amongst other blessings that of Peace—"Peace with Honour."

For all of us who have gained what all are in course of gaining, a knowledge of the truth concerning the meaning of life and of death, this present festival of Yule must stand out mainly in its aspect as a time of reunion. For us, indeed, this sacrament of the reuniting of families and friends, which for ages has been one of the main events of Christmas, has found a larger meaning. Those who between the Yules have passed to "that other country" leave gaps in the fireside circle, but the gaps are now understood to be more apparent than real. The vanished friends are with us "in spirit," and that in a sense more human, more real and natural than the common use of the phrase implies. We can rarely enter into an utter and complete realisation of this, otherwise our Christmas gatherings might even have some approach to merriment. It is a trite but curious reflection at this point that where desolation is present, it will be the result not so much of bereavement or privation as of ignorance. And it is because of their acute consciousness of this ignorance and its devastating effects that so many fine natures in our movement have scorned the counsels of a petty prudence and gone boldly forth to make public proclamation of their faith and knowledge. All honour to them; they will have helped to make the atmosphere of many homes at this season more in harmony with the Christmas spirit than otherwise would have been the case.

Nevertheless, to multitudes the old Yuletide memories will return sadly, and they will find something of mockery about the carols and carillons, the holly and the mistletoe, and the clustered evergreens once meant to conciliate the Nature-spirits which industrialism and machine-made warfare seem to have driven forever from the earth. If so, they will have missed the meaning of this great travail of the earth which through pain and terror is driving us to a knowledge of those realities which are only dark when they reflect the darkness of our souls. The spirit of Christmas which stood for

so many radiant things—the celebration of a great Nativity, for peace, goodwill and human fellowship—is, like all spirits, immortal, and will shine the brighter when in the great clearing of the vision of life its real meaning is discerned. In the remote past the festival commemorated the passing of the winter solstice—the triumph over the dark powers and the re-emergence of the sun. We have passed beyond that state of short-sighted intellectualism when to discover its heathen origin was to deprive any rite or festival of its higher and later meanings. We have found that symbolism came not from primitive illusions, but from the perceptions of the soul, however dim and vague. In its latter days the world has been a spectacle of hollow rites and empty forms, the meanings of which were lost—pale corpses of custom from which the spirit had long fled. The stars of Noël became obscured by earthly mists. From "beautiful superstitions" we were conducted by the high priests of Matter to the "vision of realities." The realities are upon us to-day, ghastly, terrifying—the "facts" of Gradgrind, the naked horrors of Attila. And it dawns upon us that we are the victims of a strange and horrible inversion. We have been led not from illusions to realities, but from realities to illusions crass and hideous. The very beauty of the supposed superstitions should have warned us, had we gained any hint of the meaning of Beauty and its relation to Truth. But the stark ugliness of that which has taken their place has driven the lesson home. We have abandoned the star for the marsh-light, the exhalation of rottenness and corruption. Let us hark back to our "superstitions"—the spiritual meanings that underlie all the things of sense, the presence and companionship of invisible hosts, the things of wonder and vision, the intimations of immortality, the sense of eternity. Let us have no more of the artificialities that have destroyed Art, of the "organisation" that has killed Fellowship, of the sham Progress that has banished peace of soul and the restful mind.

The powers which should have been the servants of Life have become its tyrants. In the old Christmas masques the Lords of Misrule had the office of ministering to the season's gaieties. Once it was a jest—to-day it is a kind of tragic parable.

The lesson is being learned—it is being fairly burned into the souls of men—and we are beholding a new "Twilight of the Gods"—the false gods which have replaced the old simple rites of fellowship and kindness and reverence with their bloody rituals of war, their human sacrifices on the altars of industrialism and their saturnalias of soulless luxury. It is the passing of the Dark Powers prefigured in the Nature-worship which took its symbology from the seasons of the circling year. Yule may thus have for us this time a newer and larger meaning.

Bells and carols and Christmas garlands—the spirit they symbolise is imperishable, as imperishable as the spirits of those who, remembering the Yuletide of earth, will be the invisible guests at our feasts, saddened only if those feasts have become "maimed rites" because of our lack of the power to discern the World Beautiful beyond the phantasms of sense.

ALL bloom is fruit of death;
Creation's soul thrives from decay
And Nature feeds on ruin; the big earth
Summers in rot, and harvests through the frost,
To fructify the world; the mortal now
Is pregnant with spring-flowers to come
And death is seed-time of eternity!

God and the human spirit belong together as the light and the eye do, or beauty and the artist's soul, or harmony and the musician's ear.

THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION.

By E. WAKE COOK.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, December 2nd, at the Salon of the Royal Society of British Artists, Mr. H. Withall, acting-president, in the chair.

(Continued from page 609.)

THE SCIENCE OF A FUTURE LIFE.

But the supreme need of the time is for the deepening and strengthening of the foundations of religion; especially does the world need the scientific demonstration of an after-life. The best the Churches can offer is deplorably depressing and inadequate. Their pictures of Heaven in the past have not been alluring, psalm-singing being among its chief attractions. The old crude conceptions have been transcended of late years since Spiritualism began its teachings, but even the present conception rests on aspiration, and not on knowledge. The conditions for attaining this nebulous heaven are equally nebulous, and depressing in the ratio of their clearness. A hell of fiery torments, although put in the background, has not yet been finally abolished, and it still looms as a grim horror which might await those not fulfilling the conditions of salvation prescribed by the Churches. How many of the fine soldiers who are fighting for us have neglected these conditions, and thus risk damnation! The idea that our brave fellows who are performing the most Christ-like action possible to man, that of laying down their life for others, and for the right, and often with even greater Gethsemane agonies than those suffered by Christ Himself, that these men of men in the supreme heroism of sacrifice should be in any danger of Church-made hells is too abhorrent; our whole soul revolts against such nightmare conceptions. Yet the Churches are tied down to these religion-killing monstrosities, and while so many of their noble-souled ministers rise above their book and their spirit-cramping creeds, yet they do but soar on the wings of hope and belief, with no knowledge and no authority from their articles of faith. What assured comfort can they offer to those sorrowing hearts mourning the loss of their beloved ones compared with what we can offer?

Spiritualism is God's greatest gift to man, and, like the Gospel, is free to all, without money and without price. Cursed by no soul-imprisoning creed, it offers to meet the most poignant need of the time, and give to religion that assured, that scientific foundation which would raise it high above the critic's questioning. Were Christ to re-visit us in the flesh can we not hear His terrible denunciation of His so-called followers for neglecting this newer light just as the Pharisees neglected the newer light He brought? It is just the curse of the party spirit in religion. Each pastor must work for his party, the particular institution to which he belongs, and his main care is to see that none of his flock escape from the fold. Those who have glimmers of the newer light are hampered by the ignorance and prejudice into which they have educated their congregations, who have therefore keener ears for heterodoxy than for newer truth. The sectarian quarrelling discredits religion and hampers education. If it were possible to pool all the funds raised for sectional creeds, so that all workers should be able to fight for religion as a whole, rather than party sections of it, we should see it gather the strength of unity, rather than the weakness of warring divisions.

Just think of the incredible foolishness of most of the doctrinal differences which divide the Churches! Truth is infinite, and can be comprehended only by the Infinite. To suppose that it can be compressed into the boundaries of any creed is infantile. The pursuit of knowledge is a chief end of man; and it will take an eternity of time for ever-enlarging faculty to attain plenary truth. With every extension of faculty the aspect of existence changes, adding wonder upon wonder of ever-increasing complexity and beauty. Think what merely mechanical aids to our ordinary faculties have done! The wondrous worlds revealed by the microscope and the telescope; the mind-

staggering immensities on the one hand, and the unfathomable minutiae on the other. The smallest flower that blows displays ingenuities of construction, of adaptation of means to ends that would baffle the inventive powers of a whole academy of Edisons to equal. The smallest insect contains even greater wonders; yet there are little people who think they have demolished all arguments for a God! The construction of their own bodies, and the very faculties they use to disprove the existence of a God, prove the existence of all the God-like powers they are bent on disproving. Could they but realise for a moment the marvels involved in the faculties they are using, they would be instantly brought to their knees overwhelmed in amazement. It is their own dullness which causes them to doubt the immanence of God-like powers even in the smallest atom. It is only the old-world theological conception of God which can be discredited; it is that which stands in the way of a revival of vital religion which would transform the world. What is the Kaiser's God but the old God of Battles, an angry, jealous God, who must be feared for His frightfulness in visiting even unbelief with the most horrible tortures conceivable by perverted human ingenuity? How are all the horrors to be banished from the world while the Biblical conception of a revengeful God is taught in our schools and churches? One of the earliest after-effects of the war should be the banishment of such a conception as the Jewish Tribal God to the limbo of savage superstitions. Get rid of that old-world idea and religion would receive an accession of strength enabling it to grapple with the task of religious reconstruction which will be one of the paramount needs of the coming time. Christ made an immense advance on the Old Testament ideas; and a like advance on His teaching is needed in the Newer Dispensation of our days, the coming of those further revelations which He said those old-world generations were not fitted to receive. But breaking away from the old revelations by religious people will tend to discredit all revelations; and the best that will be left them will be what is called natural theology.

THE MISSION OF MODERN SPIRITUALISM.

Here the mission of modern Spiritualism becomes apparent, it is to get religious revelation down to the bedrock of Science; but a new and larger science which must shed its little bogies, its superstitions of unbelief, its prejudices and narrownesses just as theology must do, face the fundamental facts of existence fairly and squarely, and realise the great spiritual reality to which all its own evidence points. Scientific men have been scared from this by the old theological bogies, fearing to give any support to such gross anthropomorphic conceptions of a God, and such a nightmare conception of an after-life involving the terrors of a possible hell of fire and brimstone. While these monstrosities stand in the way scientists will not go that way. They have made atheists and sceptics of men, and so prejudiced the idea of an after-life that men shut their eyes and minds against the subject, and this prevents them accepting or even looking at the priceless boon we offer them. (Applause.)

What is this boon? Spiritualism simply as a philosophy gives the grandest, most consistent, most truly scientific conception of Existence ever offered to the world. It reveals a universal scheme of material and spiritual evolution, so vast that the Darwin-Wallace-Spencer evolution falls into place as a mere detail. It shows a unity of principle never before conceived. It transforms the duality of cause and effect into a trinity of cause, effect and ultimate, the end or purpose for which cause and effect are working. All existence is united in a comprehensive system of correspondences, so that the lower is at once the foundation, the index and prophecy of the next and higher stage in endless progression. It reconciles Materialism and Spiritualism, meeting the materialist's objection that we have no evidence of consciousness or intelligence apart from a material body or organism, and that the dissolution of the body ends the intelligence, and proves the non-existence of a soul. This objection is met by the teaching that matter itself goes through a complete cycle of evolution. Thrown out from the Great Central Sun, the inexhaustible fountain of all existence, it becomes the matter forming the suns which we see. These

throw off the matter which forms the fiery cloud which condenses into planets, or worlds. Having cooled to form earth and rocks it may be said to have reached its "grossest" form, and then starts on its return journey. Its tireless motion, which is incipient life, forms it into minerals. Still progressing, it passes through the plants into animals. These preying on each other keep matter grinding, so to speak, in the organic mill until it is sufficiently refined to form man, who is the marvellous synthesis of all forms and faculties below him, and is composed of all the more progressed or more highly developed particles which it has been the function of minerals, vegetables, and animals to prepare. But this evolution of matter does not stop there; it seems to be part of our bodily functions still more to refine and spiritualise the material particles until they pass beyond our ordinary faculties as etheric or spirit-matter, which is the substance of the spiritual realms which form the stages of our future activities. But a more intimate process goes on within us, the progressed particles forming a refined edition of the material body which, when fully matured, sloughs the physical body as a worn-out garment, and proceeds to those more congenial spheres where its sublimed faculties may suitably function. Thus are Materialism and Spiritualism reconciled, and thus is the sceptic's strongest objection met.

The evolution of the material atom until it becomes etheric, or spirit-matter, typifies the whole course of evolution. Man as an atom, or molecule of Deity, gradually awakening to a consciousness of his Divine essence, passes through this life as a preparatory school of sorrow and suffering to fit him for the higher schools of experience in his ever-ascending progress. Life has been said to be a perpetual dying from the moment of birth. It could be more truly said to be a perpetual process of *birth*, and sorrow and suffering are but the birth-pangs of the old in travail with the new. Death itself is but a glorious transition, an inevitable promotion. Unbroken continuity is essential to personality, to the individualisation of spirit, which Davis says is the purpose of existence. The old orthodox notion that after death we suddenly become demons, or angels possessed of all knowledge, is an idea which belongs to the infancy of the race. Yet to the orthodox it is a stumbling-block which prejudices them against our scientific and consistent teaching, and they impute the absurdities of their own position to ours! Such a fall, or such a jump, would be a fatal break of continuity, and the destruction of personality; we should be other beings, and the whole purpose of our earthly schooling would be thrown away.

Starting on the next plane from the exact point of development attained in this life, we are at first unconscious of any change, until the more congenial environment leads us gently to realise the change and the transcendent nature of our faculties which were clogged and hampered by that "muddy vesture of decay," the earthly body thrown off on our promotion. This progress will be gradual, but unbroken, and every stage of life will have its value as a prophecy of, or a preparation for, the next. The second sphere, as we are told, will not be a new and strange world to us, but we shall feel it to be a step nearer to our real home. Those things which have floated before us here as unattainable ideals will be living realities there, and they will give us a sense of at-homeness never felt here in like measure. Each upward movement will be a step nearer to the sublime unity from which we sprang. Each step nearer will be a larger sympathy, a more burning love, a wider knowledge, an ever-growing sense of power to create, and to give form to the soul-stirring thoughts struggling for expression. Exhilarating activity alternating with exquisite repose; knowledge conquering error, harmony conquering discord until life itself becomes a vaster music. Each attained delight will be an earnest of that to come, each achievement a coign of vantage from which to view the ever-widening possibilities of achievements in the unfolding of futurity! Beauty, which is the most gracious form of revelation, will there disclose its inner meaning and significance; and we shall revel in endless loveliness.

We have now glanced at a few points of that harmonial reconstruction which should be the aftermath of the war—the construction of harmonial relations between the nations, between the sexes, between capital and labour; and of harmonial relations between the outer and the inner world, between God and

man, by means of that glorious religio-scientific philosophy we offer to the world. The shell-ploughed soil is ready for the sowing. However little men and women may be outwardly changed by the war, there will be an inner change of tremendous import. The brave survivors who have so heroically fought for us will not have been through that hell in vain. Some, like Dante, will burst into song, the music of suffering. All will have gained a glimpse of the deeper realities of life and death, and thoughts too deep for words will find vent in inarticulate questionings. Then is the time for our glorious gospel to meet their need. Then the not less heroic women who, with fathers, husbands, sons, brothers, and lovers at the front, have had to wait wearily and in an agony of suspense for news of their loved ones—too many, alas! having to mourn the loss or maiming of those they held so dear—these, too, have looked on the deeper depths of life and suffering, and are hungering blindly for the message we alone can bring with full measure of conviction.

Whatever we may achieve in the way of harmonial reconstruction on this plane, and whatever happiness may come through the sense of duty done, there will always be strife and turmoil, if not actual war. Sorrow, with its purifying fire, will search our souls, and suffering in some of its forms will always be near to evoke our song or to drive us inwards to live more and more on the spiritual plane where alone abiding peace can be found; and Spiritualism opens to the inner eye the most glorious vista ever offered to human vision. So let us keep an ever-open door of the inner mind to that spiritual influx of loving and helpful thought from those gone before. In addition to that we may each be a jet from the Great Fountain of all Life, Love, and Wisdom; this will give us those inner beatitudes which the outer world can neither give nor take away! (Great applause.)

An interesting discussion followed, and the proceedings closed with the usual resolution of thanks to the lecturer.

THE INFINITELY LITTLE.

THE LIMITS OF THE MICROSCOPE.

The more recent developments of science are well calculated to excite the emotions of wonder and awe. Take, for instance, those set forth in an article in the September number of the Boston (U.S.A.) "Spiritual Journal" by the well-known director of the Lowe (Cal.) Astronomical Observatory, Edgar Lucien Larkin. In photography, Mr. Larkin states, man has mentally expanded beyond even his imaginings of a few years ago.

Micro-photography is so complex that there is only one term to apply, infinitely complex. For entirely new objects by literal millions are being discovered by means of each increase in power, and in every new pathway of research. The life maze may never be explored. The lengths of waves of light, between 33,000 and 63,000 to the inch, will not prove to be able to reveal living beings far more minute. For no doubt the limit of power of microscopes has been reached. The standing question in biology now is: if a microscope could be made that would show a molecule, would it reveal animals that small? Atoms and electrons are beyond imagination: the very thought that they may be living staggers all faculties now functioning in that entity named the human mind. And stars in huge telescopes fitted with cameras containing the finest plates so far manufactured, are so small that their images on the silver bromide film on glass have to be observed with a microscope. Yet these very small images are those of huge suns at such amazing distances that the greater the power of trained mathematical minds, the less the time wasted in trying to think of how far it is from the earth to these distant bodies.

What will be done? The lifetime of man will be required to be greatly lengthened, or his mind made ten, twenty, fifty, or a hundred times stronger; else each one of the great standard sciences must be divided into many parts. Then specialists will devote their short life, even to three score and ten years, to mastery of their one branch. For even now, in only the three hundredth year of science, since burning of scientific men ended, no one brain can comprehend any one science. . . . In the science of electricity alone, the highest resources of the most profound mathematical minds are taxed to the limit. Entirely new formulas, equations, coefficients, constants of integration and in analysis are coming up and out of the depths of mind, in searching out the laws ruling electricity.

THE UNSEEN WORLD.

SOME STRIKING TESTIMONIES.

In its Christmas number the "Christian Commonwealth" gives a remarkable symposium on the subject of the spirit world, to which amongst others the following are contributors: Miss Lillian Whiting, whose name will be well known to our readers, William le Queux, George B. Burgin, A. St. John Adcock, Max Pemberton, William Canton, Mrs. Kendal, Miss Violet Vanbrugh, Oscar Browning, H. De Vere Staepoole, Lady Grove, Sir John Kirk, Louis N. Parker, and Louis Wain. Perhaps the most noteworthy contributions are those quoted below from Mrs. Flora Annie Steel and Miss Violet Tweedale, the novelists, and Mrs. Edwin Markham, who writes on behalf of her husband, the famous American poet. Our contemporary says:—

FLORA ANNIE STEEL,

the famous novelist, tells us that she has "never seen a ghost or had any physical experience of spiritual life," but imparts this interesting information: "All my stories written in the dialect of Nathaniel James Craddock were told me verbatim by an *eidolon* [an image of the mind vision or unseen presence], whom, though I never saw here in the flesh, I feel I should recognise in the street. They are generally considered my best."

BY VIOLET TWEEDALE.

General A—, a celebrated soldier, committed suicide under mental trouble. I had never seen him. He was known to my husband as a club acquaintance. After his death we became aware, by disturbances in the room, that someone on the other side desired to speak with us. We sat at once. General A—, to our amazement, wished to make a communication. It was to this effect: We were to tell a brother officer, then on the Gold Coast, that a certain sum of money which General A— had borrowed from him would be refunded, if applied for at a certain office in London. The brother officer was not the type of man to whom one would naturally speak on things psychic, but we had received the order, and felt bound to obey. My husband wrote a simple account of what had passed to this officer on the Gold Coast, and there we left the matter. A year after, when on leave, he wrote to say he had verified our statement, called at the office mentioned, and received the money he had lent to General A—.

BY MRS. EDWIN MARKHAM.

In Oakland, California, about twenty years ago, a certain lady, after a brief illness, was pronounced dead by the doctors. The undertaker prepared her body for the grave. Her funeral was announced. On the day she was to be buried her disconsolate husband was borne down with a grief all the more unbearable because of a conviction of his own sternness to the dead woman in years past. He said, weeping, to a little niece whom he and his wife had brought up from the cradle: "Maude, you call her to come back. Perhaps she will come for you." The little girl, of about ten, bent obediently over the coffin, and over and over again called, with tears: "Auntie, auntie, come back to us. We need you so! Come back; come back!" Whereupon (and the niece herself told the story to Mr. Markham and me) the dead woman presently began to stir, and slowly roused as from sleep. To the amazement of doctor, coroner, and friends, she that was dead arose, and in a few days was at her old place again as head of the house. She may be still alive. She was alive two years ago, when I was speaking with a friend who knows the whole story.

The niece asked her aunt often how it all seemed to her when she was gone from them. She would reply, "I was in a lovely place of light and flowers and song and rest. I was going on and on, when I heard your little voice calling me. In all the years since you were born I had never refused to answer that cry, and I could not then turn from it; so I came back." This lady (the niece said) had hitherto often denied herself the doing of acts of charity through fear of her husband's protests. After this experience she consulted his whims no longer, but acted quietly upon the principle she deemed right. Also, the niece told me, the lady had never lost the power to see into that outer realm and hear its voices. Sometimes, at a dinner or other function, the niece would see the listening look come into her aunt's face, and would know she was in communion with the Unseen. Often the niece would quietly touch the aunt's arm to bring her back, whispering, "One world at a time, dear."

Both these women are well known in California. The niece is a perfectly normal young woman, artistic and literary. The aunt, considered rational and usual, moved in society and church as a leader and worker.

A MESSAGE TO MOURNERS.

An article from the pen of Mr. L. V. H. Witley under the title "What of our Beloved?" appears in the current issue of "Healthward Ho!" Mr. Eustace Miles's bright little magazine, the issue of which, as already mentioned, is suspended for the present. Mr. Witley writes words of consolation for those who have been bereaved by the war. Want of space prevents our reproducing more than a few passages from the article.

After referring to the pain of separation, and to the fact that for most of us it is not possible while in the flesh to see those who have passed into the unseen, the author remarks:—

Of this, at any rate, we may rest assured: that excessive grief, so far from being honouring to our beloved, or helping either them or ourselves in any way, actually hinders such help; for our grief, even if it does not cast its spiritual shadow upon and into the unseen—as it doubtless does—at least hinders their sense of gladness and freedom and progress from reaching us. There, they are either in the sunshine, or facing towards the sunshine, and there, too, any and every cloud, whether belonging to the present or to the past, has its silver lining.

Everywhere to-day it is being understood and realised that, notwithstanding all sorrowful and bewildering experiences, life and not death is the ultimate and final word. For those who have laid down life—life physical—for the Kingdom (the Kingdom of Man and the Kingdom of God), the death of the body has meant, not the loss of life eternal, but gain of life eternal—and life eternal does not mean so much increased length of life, as increased depth and height of life.

In the past we have been prone to think of death and of the life beyond largely from the personal and individual standpoint. Every heart in bereavement hath known its own bitterness. To-day we must "build more stately mansions," and look higher and farther. We must realise that nothing less than the immediate (if not the ultimate) destinies of the whole human family depend upon the results of this present world-conflict, and we must count it not as "loss" but as "gain" if we—or ours—are called upon to suffer and to sacrifice for so vast and so noble a cause. No longer must we think only of the one (or more) of our beloved who has passed from our sight: we must realise our common kinship, our common brotherhood and sisterhood, with all those whose hearts have been torn, and are being torn, by reason of anxiety, sorrow and loss.

This is no time for littleness, but a time for greatness; no time for the negative, but for the positive; no time for pessimism, but for a divine optimism. Such, indeed, is our only hope. Fretting or fretfulness will not (because they cannot) save us or our race. Courage, faith, and faithfulness will save us and help us to save the race.

It is no artificial or superficial hilarity which is being advocated. Let the tear drop, as drop it will, as your head lies on your lonely pillow, or as you think of the son or lover or husband whose kiss you will never again know on earth. You will know all the better how to staunch another's tears, or at least you will better understand another's grief, if you know to the full in your own experience what grief is. But do not hug your grief to yourself so that your arms are not free to take some other sorrowing heart to your own. Believe that separation is only seeming separation, and that spiritual communion and spiritual union still abides, and that in the very "Heart of the Eternal" both you and your beloved are at home and "for ever with the Lord."

"There is no loneliness here, no desolation of spirit. Every spirit goes to 'its own place'—the place for which it has prepared itself by the governing purpose which has predominated it in the earth-life; yet no spirit is left companionless: ever and always there is grace and help at hand for any spirit which welcomes the desire for the upward path to holiness and God."*

For Death is just a covered way
That leadeth into Light,
Wherein no blinded child can stray
Beyond the Father's sight.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.
—The important series of papers by Dr. W. J. Crawford will be resumed next week, when the twenty-second article containing an original theory of levitation, will appear.

SUCCESSFUL clairvoyant descriptions were given at the Rooms of the London Spiritualist Alliance on Tuesday afternoons, December 7th and 14th, by Mrs. Cannock and Mrs. Brittain (of Hanley), Mrs. Bell kindly taking the chair on both occasions.

* From "Words from Within the Veil."

LUX E TENEBRIS.

THE NIGHT OF SORROW AND THE MORN OF JOY.

Thinking of the faces that will be missed in many homes at the coming sacred season, Tennyson's pathetic description of the first Christmas Eve after the passing of his friend, Arthur Hallam, recurs to us. Let us hope that whatever sadness of bereavement may hang over the festival, the voices of those who celebrate it may take that "higher range" of which the poet speaks. The final lines of the stanza will have a new and wider meaning in the circumstances of the time than when they were written. They will voice the prayer of hearts in many lands for the dawn of the promised brighter day after this night of sorrow—the day, heralded by mutual forgiveness and reconciliation, when peace shall begin her long deferred reign on the earth.

With trembling fingers did we weave
The holly round the Christmas hearth;
A rainy cloud possess'd the earth,
And sadly fell our Christmas-eve.

At our old pastimes in the hall
We gambol'd, making vain pretence
Of gladness, with an awful sense
Of one mute shadow watching all.

We paused: the winds were in the beech:
We heard them sweep the winter land;
And in a circle, hand in hand
Sat silent, looking each at each.

Then echo-like our voices rang;
We sang, tho' every eye was dim,
A merry song we sang with him
Last year: impetuously we sang:

We ceased: a gentler feeling crept
Upon us: surely rest is meet:
"They rest," we said, "their sleep is sweet,"
And silence follow'd, and we wept.

Our voices took a higher range;
Once more we sang: "They do not die
Nor lose their mortal sympathy,
Nor change to us, although they change;

Rapt from the sickle and the frail
With gather'd power, yet the same,
Pierces the keen seraphic flame
From orb to orb, from veil to veil."

Rise, happy morn, rise, holy morn,
Draw forth the cheerful day from night:
O Father, touch the east, and light
The light that shone when Hope was born.

THE LATE MRS. AGNES F. MALTBY.

In the course of a tribute to the memory of the late Mrs. Maltby, for all of which we regret not to be able to afford space, Mr. Frank W. Grayson Clarke writes:—

Mrs. Agnes F. Maltby has for the past eighteen years been a worker in, and loyal supporter of, the Brighton Spiritual Mission. Prior to her residence in Brighton, she was for many years a member of the old British National Association, being well known to and respected by most of the prominent early workers in the movement. Many have cause gratefully to remember the loving sympathy that worked silently, yet surely and practically for the good of all.

The body was quietly interred in Preston Cemetery on Monday, 13th inst., in the presence of many of her old friends. While all will sympathise with her family—to mourn the loss of her physical presence would be selfish, and far from their wish; for well do we know that she lives, that humanity will ever claim her service; and that with that new body that "God giveth as it pleaseth Him," she will love to live, and live to love and bless all whom her powers can reach.

As one who was beloved as wife, mother, friend and inspirer, we bless her memory, and, than king her for all her devoted service, look forward to the ministrations of her loving, helpful spirit.

Her life was prayer—to bless her life's chief end,
As wife, as mother, loyal, loving friend.
Need the one claim and Love the constant call
That roused her powers to service for us all.

SIDELIGHTS.

Difficulties attending the construction of the vast edifice in Bloomsbury, which is to be the headquarters of the Theosophical Society, have now been overcome. When the building is completed, it will have cost £200,000 instead of £40,000, originally contemplated.

An Edinburgh correspondent writes inquiring whether it is possible to verify the statement that Robert Louis Stevenson was the first secretary of the Spiritualist Society in Edinburgh. In our recent note to this effect we were merely repeating the statement that has already appeared several times in the Press. It is possible that the novelist's tenure of the position was very brief; but it would be interesting to discover what foundation there is for the report.

Count Miyatovich, speaking at a well-attended At Home held on Friday, the 17th inst., at the Chaldean Library and Reading-room, 14, Jermyn-street, Piccadilly, dealt with the subject of prophecy. After quoting several of the fulfilled predictions of Nostradamus, he alluded to the prophecies of a Serbian peasant in 1868, which foretold all the principal events that had since happened in Serbia, including the accession of King Peter and the subsequent invasion and occupation of the country by foreign troops. How long that occupation would last the prophet did not say, but he predicted that at last a man would arise who would drive out the invader and inaugurate an era of great prosperity. The Count believed that the course of earthly events was foreordained by higher powers, that moving through human history could be seen the visible finger of God.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

"A Dream Problem and Some Solutions."

SIR,—In regard to the case of the supposed spirit communicator which Mrs. Champion de Crespigny recognised as a character from one of her own novels, might it not have been that this was an actual spirit who had at some time impressed her with his personality so that she unwittingly portrayed a real character, and not, as she supposed, an imaginary one? There are some parallel cases doubtless known to many of your readers.—Yours, &c., E. K. G.

Cricklewood.

Automatic Writing and the Subconscious Mind.

SIR,—In reply to "Student," who asks if in automatic writing when there is no unconsciousness the subconscious mind can interfere, I should say certainly "yes." "Student" quotes a medical man as stating that "the subconscious mind can only work in this way when the normal consciousness is in abeyance"; I should say that this statement would be correct if the words "in proportion as" were substituted for "when." It must be realised that subconscious activity increases in proportion as conscious control decreases, and that the degree of subconscious working varies most widely.

It is not uncommon, I believe, for even wise men in the abnormal condition known as "being in love" to find themselves, when musing upon the many and peculiar graces of the beloved, automatically and unaware tracing her name with a casual pencil or even the tip of the prosaic umbrella—a simple instance of subconscious automatic writing when the degree of abstraction is but slight. The commonplace instances are quite valuable as showing the phenomena in rudimentary form, and this single example, I think, is sufficient to demonstrate that the subconscious does intervene so soon as the normal control is in any way reduced.—Yours, &c.,

H. ERNEST HUNT.

December 15th, 1915.

Mrs. M. H. WALLIS desires to send the season's greetings and cordial good wishes to all her friends and to convey her appreciation and thanks for kind letters and inquiries. She is thankful to be able to state that she is steadily recovering from the effects of her recent painful accident.

NATIONAL FUND OF BENEVOLENCE.—Mrs. M. A. Stair, the hon. secretary (14, North-street, Keighley), sends us a statement of the income for November and the list of donors, for which we are unable to find space. The total amount acknowledged is £17 17s. 4d., and Mrs. Stair adds that the response on the part both of friends and societies was rather disappointing, but she remembers that appeals for other funds have attracted money in other directions. Nevertheless she urges all who can spare a little to contribute to this fund, which is for the relief of aged and distressed Spiritualists.

ANSWERS TO QUESTIONS.—In the absence of Mrs. M. H. Wallis, who, we are glad to learn, is progressing satisfactorily, Miss Violet Burton again occupied the platform at the meeting on Friday, the 17th inst., at the rooms of the Alliance, and made a marked impression by the fine quality of her mediumship. The answers to questions from the audience were dealt with in an able fashion and Mr. H. Withall, who presided, expressed the thanks of the audience to Miss Burton's inspirer, who claims to have been a contemporary and follower of St. Francis D'Assisi. It may be mentioned that in reply to the first question this control gave a brief sketch of his earth life and some remarks on the character of the teachings of St. Francis.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—On Wednesday and Thursday, December 15th and 16th, the annual bazaar was held in the New Hall, Blagrove-street. Mrs. W. Pierrepont Wise performed the opening ceremony. Amongst the large company gathered were Lady Mosley, Mrs. Willison Edwards (the President), and Mr. Percy R. Street. The stalls were decorated with trellis work and flowers. Mrs. P. R. Street had the fancy stall, Mrs. Lovelock the useful stall, and Mrs. Matvief the refreshment buffet; Miss Lovelock and Miss Clark had the Lyceum and sweet departments. A very successful feature of the bazaar was the remarkable psychic readings of "Kama Dhu" (Miss Kathleen Mason), who gave many striking tests of spirit presence and aid. Half the proceeds have been devoted to the benefit of the local funds for the wounded.—P. R. S.

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THE CONDUCT OF CIRCLES.

By 'M.A. (OXON.)'

ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful sance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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